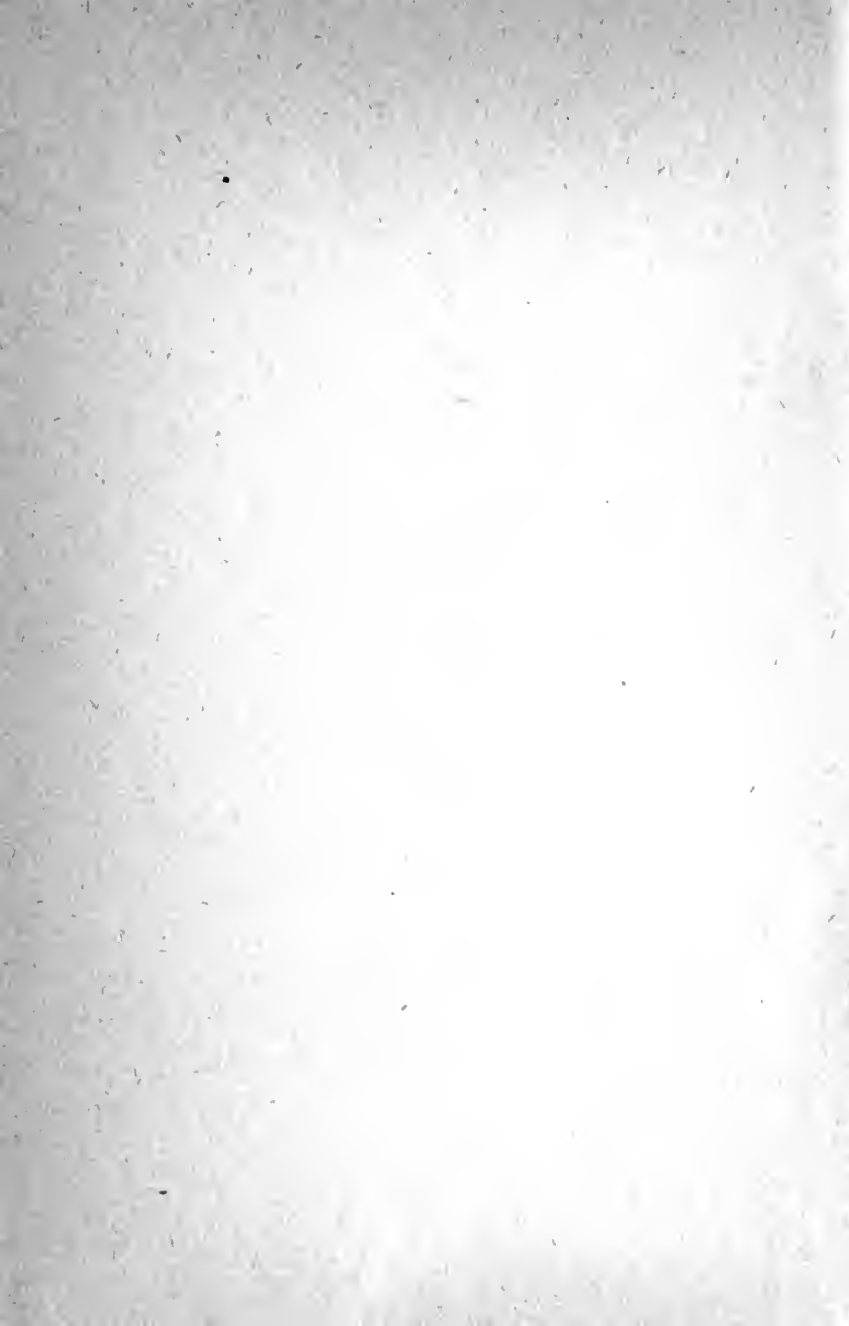


MORAL INSTRUCTION AND TRAINING IN SCHOOLS

REPORT OF AN INTERNATIONAL INQUIRY

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MORAL INSTRUCTION AND
TRAINING IN SCHOOLS

MORAL INSTRUCTION AND TRAINING IN SCHOOLS

REPORT OF AN INTERNATIONAL INQUIRY

IN TWO VOLUMES

VOL. II.

FOREIGN AND COLONIAL

FRANCE, BELGIUM, SCANDINAVIA, SWITZERLAND, GERMANY,
UNITED STATES, CANADA, AUSTRALIA,
NEW ZEALAND AND JAPAN

EDITED, ON BEHALF OF THE COMMITTEE, BY

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LONGMANS, GREEN, AND CO.

39 PATERNOSTER ROW, LONDON

NEW YORK, BOMBAY, AND CALCUTTA

1908

R. H.

PREFACE.

IN the autumn of 1906 a number of persons interested in educational work met in private conference in London to consider whether more might not be done by means of moral instruction and training in schools to impart higher ideals of conduct, to strengthen character and to promote readiness to work together for social ends.¹ Everyone felt how much the schools were already doing for moral education and training. But would it not be possible by means of systematic moral instruction to accomplish far more? Had not the experience of the French schools shown that this was possible? And was not French experience confirmed by the experience of Japan?

The discussion quickly showed that those present were divided in opinion. On the fundamental point at issue, some held the religious sanction to be indispensable to moral education; others that, so far as school instruction was concerned, the appeal to personal and to social considerations would suffice. But, as the debate proceeded, it became clear that each side was feeling the weight of the arguments advanced by the other. The problem was not so simple as it at first appeared. Upon what conditions did the good influence of a school really depend?

¹ The initial steps which led to the holding of the conference were taken by the Rev. Dr. Paton (of Nottingham), Mr. Harrold Johnson, Mr. Clifford W. Barnes and Mr. W. T. Stead.

How much of moral training was best accomplished by methods of suggestion and of unconscious influence; how much of it was necessarily direct, reflective and systematic? Were there not parts of moral education in regard to which every teacher would appeal to the social or civic conscience rather than to sanctions which would be called, in the ordinary sense of the term, religious? Could schools confine themselves to that part of moral education, leaving the deeper parts of it to the parents and the religious bodies? Or was not the whole problem of moral education inseparably one and in its fundamental issues religious? What light was thrown upon these matters by the experience of teachers in this country, and by the experience of Japan and of France? In order to answer these questions satisfactorily those who had met in conference found themselves in need of much fuller and more carefully sifted information than had been hitherto obtained. They decided therefore to take steps towards instituting an inquiry into the subject both in the United Kingdom and in the other countries to which reference had been made.

The next step was to form a Provisional Committee, which was composed of those at whose initiative the private conference had been held, with the addition of the Rev. J. Brierley, Mr. J. H. Yoxall, M.P., and the present writer, who was invited to act as secretary. Shortly afterwards a letter, signed by the Bishop of Ripon, the Bishop of Hereford, the Bishop of Stepney, Sir Edward Fry, Mr. A. H. Dyke Acland, Sir Oliver Lodge, Dr. Paton, Mr. Harrold Johnson and the Secretary, was circulated, explaining the objects of the proposed inquiry and inviting those to whom the paper was sent to act as members of an Advisory Council under whose authority the investigation would

be carried out. This letter of invitation met with a remarkable response. The subject of moral instruction and training in schools was evidently one which excited keen interest and concern in all parts of the country. The Council was joined by several hundred persons, representing many different points of view and almost all forms of educational experience. No more representative a council has ever been formed for the investigation of an educational problem in this country. The support which the weight and authority of the Council gave to their work has been of great service to the Executive Committee in their endeavour to carry out the responsible task committed to them. But the members of the Advisory Council must not be held responsible for the contents of this volume, as it was found impracticable to submit the proofs to so large a number of persons. A meeting of the Advisory Council was held at the Caxton Hall, Westminster, on 5th February, 1907, Mr. James Bryce, O.M., presiding. The report of the Provisional Committee was adopted, the proposed plan of inquiry approved, and an Executive Committee elected.¹

Through the efforts of Mr. Clifford Webster Barnes, who had taken a leading part in bringing together the first private conference, another committee was now formed in the United States of America under the chairmanship of Dr. Nicholas Murray Butler, President of Columbia University in the City of New York, for the purpose of acting in concert with the Advisory Council and of "promoting moral training and the development of good citizenship through the agency of the public school". The names of the American Committee will be found on the

¹ The names of the Executive Committee are given on page xi.

page following this Preface. The work of planning and conducting the inquiry (except that part of it which was concerned with the United States) was entrusted to the British Committee, but the latter have received from their American colleagues, and especially from Mr. Clifford Webster Barnes, material assistance without which the inquiry could not have been completed upon the projected scale. The American Committee, however, must not be held responsible for the conclusions submitted in the Introduction, which is prefixed to Vol. I.

In order to collect the materials required for their report, the Executive Committee (after preparing and circulating lists of topics which indicated the scope of the inquiry)¹ proceeded (1) to invite communications from all members of the Advisory Council; (2) to receive oral evidence from selected witnesses; (3) to commission investigators to prepare reports upon the methods of moral instruction and training in the schools of Great Britain and Ireland, France, Germany, Switzerland, Belgium, Norway, Denmark, Canada, Australia, New Zealand and Japan.

The representatives of the Committee received unstinted help and indispensable guidance from the teachers in all types of schools and from educational administrators in the United Kingdom and elsewhere. Permission to visit schools in different countries was obtained through the kind offices of the Board of Education and the Foreign Office, to both of which the thanks of the Committee are due.

In Vol. I. of the report will be found the Introduction prepared by the editor on behalf of the Executive Committee. In that Introduction, for the form of which he

¹ The lists of topics are given on p. xxiii.

alone is responsible, he endeavours to state the general purport of the conclusions to which the Committee have been led.

Appended to the first volume of this report will be found the names of the Advisory Council, and other information as to the organisation of the inquiry.

I. EXECUTIVE COMMITTEE OF THE INQUIRY FOR THE UNITED KINGDOM.

APPOINTED BY THE ADVISORY COUNCIL, 5TH FEBRUARY, 1907.

(The members to whose names an asterisk is attached were subsequently co-opted by the Executive Committee in virtue of powers given to the Committee by the Advisory Council.)

*Mr. HAROLD W. ATKINSON.
Miss M. S. BEARD.
The Rev. Canon G. C. BELL.
*The Rev. CHANCELLOR BERNARD.
*Mr. CLOUDESLEY BRERETON.
The Rev. J. BRIERLEY.
Dr. SOPHIE BRYANT.
Mr. A. BURRELL.
The Rev. J. ESTLIN CARPENTER.
Mr. ARTHUR W. CHAPMAN.
Mr. FRED CHARLES.
Miss B. H. CLIFT.
Professor J. J. FINDLAY.
Miss BARBARA FORTH.
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Mr. F. J. GOULD.
Dr. F. H. HAYWARD.
The Right Rev. the BISHOP OF
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Miss CAROLINE HERFORD.
Mr. HARROLD JOHNSON.
The Rev. MORRIS JOSEPH.

The LORD AVEBURY	}	-	-	-	<i>Hon. Co-Treasurers.</i>
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Mr. GEORGE MATTHEWS.
Professor J. H. MUIRHEAD.
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Mr. A. R. PICKLES.
Mr. J. ALLANSON PICTON.
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Mr. ARNOLD S. ROWNTREE.
Mr. JOHN RUSSELL.
Dr. F. ARTHUR SIBLY.
Miss E. G. SKEAT.
*The Right Rev. the BISHOP OF
SOUTHWARK.
Mr. W. T. STEAD.
Miss K. STEVENS.
*The Very Rev. MONSIGNOR WARD.
Mr. J. H. YOXALL, M.P.

[This Report (Vols. I. and II.) is published under the authority of the above Committee alone.]

II. COMMITTEE FOR THE UNITED STATES.

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E. BENJAMIN ANDREWS.
CHARLES J. BONAPARTE.
EDWIN G. COOLEY.
R. FULTON CUTTING.
CLEVELAND H. DODGE.
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WILLIAM H. MAXWELL.
DARIUS O. MILLS.
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WILLIAM H. TAFT.
BENJAMIN IDE WHEELER.
TALCOTT WILLIAMS.

NICHOLAS MURRAY BUTLER	-	-	-	-	<i>Chairman.</i>
CLIFFORD WEBSTER BARNES	-	-	-	-	<i>Hon. Secretary.</i>
JAMES SPEYER	-	-	-	-	<i>Treasurer.</i>

CONTENTS TO VOL. II.

	PAGE
Preface	v
The Executive Committee of the Inquiry, and the Committee for the United States	xi
List of Topics circulated by the Committee as an indication of the Scope of the Inquiry	xxiii
CHAP.	
I. Moral Instruction and Training in France	i
By Mr. HARROLD JOHNSON, Secretary of the Moral Instruction League.	
II. Moral Instruction in French Schools from the Catholic Point of View	51
By the Rev. EDWARD MYERS.	
III. Moral Instruction in France : some Notes of an Inquiry	70
By Mr. T. E. HARVEY, Warden of Toynbee Hall.	
IV. Methods of Moral Instruction and Training of Girls in France	85
By Miss ELEANOR F. JOURDAIN, Vice-Principal of St. Hugh's Hall, Oxford.	
V. The Teaching of Civic Duty in French Schools	113
By the late Mr. REGINALD BALFOUR.	
VI. Should the French System of Moral Instruction be introduced into England?	116
By Mr. B. DUMVILLE.	

CHAP.	PAGE
VII. The Conflict of Opinion in Belgium on the Subject of Moral and Religious Teaching in Elementary and Secondary Schools .	118
By Mr. J. H. YOXALL, Secretary of the National Union of Teachers.	
VIII. Moral Instruction and Training in Denmark .	137
By Miss HENNI FORCHHAMMER.	
IX. Moral Instruction and Training in Norway .	180
By Dr. OTTO ANDERSEN, Principal of the Higher Training College of the University of Christiania.	
X. An Educational Democracy: Moral Instruction and Training in the Schools of Switzerland	196
By Mr. GUSTAV SPILLER, General Secretary to the International Union of Ethical Societies.	
XI. Moral Influences in Swiss Schools for Girls .	207
By Miss JESSIE DOUGLAS MONTGOMERY, Member of the Exeter Education Committee.	
XII. Moral Education in the Boys' Schools of Germany	213
By Mr. GUSTAV SPILLER.	
XIII. The Education of Girls in Germany: its Methods of Moral Instruction and Training . . .	231
By Miss JESSIE DOUGLAS MONTGOMERY.	
XIV. Moral Instruction and Training in the Ethical Culture Schools, City of New York . . .	242
By Mr. PERCIVAL CHUBB.	
XV. Moral Training in the State Normal School, Hyannis, Mass.	258
By Mr. W. A. BALDWIN, Principal of the School.	
XVI. Democracy in American School Government .	271
By Dr. JESSE D. BURKE, Principal of the Teachers' Training School, Albany, N.Y.	

Contents

XV

CHAP.	PAGE
XVII. Moral Instruction and Training in the Public Schools of Canada	282
By Mr. A. H. MACKAY, Superintendent of Education, Nova Scotia.	
XVIII. Moral Instruction and Training in the Public Schools of New South Wales	299
By Mr. ALEXANDER MACKIE, Principal of the Training College, Sydney, N.S.W.	
XIX. Moral Instruction and Training in the Pre- paratory, Secondary and Higher Schools of Victoria, Australia	303
By Mr. L. A. ADAMSON, Principal of Wesley College, Melbourne.	
XX. Religious and Moral Instruction in the Schools of West Australia	308
By Mr. CYRIL JACKSON, Chairman of the Education Committee of the London County Council (Inspector- General of Schools and Permanent Head of the Education Department, West Australia, 1896-1903)	
XXI. Moral Instruction and Training in the Schools of New Zealand	312
By Mr. G. H. HOGBEN, Inspector-General of Schools for New Zealand.	
XXII. The Moral Training given by the Schools in New Zealand	317
By the Rev. A. C. HOGGINS.	
XXIII. The Spirit of Japanese Education, with special reference to Methods of Moral Instruction and Training in different Grades of Schools	319
By Baron KIKUCHI, Minister of Education in Japan, 1901-3.	
XXIV. Notes on Methods of Moral Instruction in Japan	346
By Mr. K. YOSHIDA.	
Short Bibliography	351
Index	371

*For the convenience of purchasers of Vol. II. only,
the table of contents of Vol. I. is here repeated.*

CONTENTS TO VOL. I.

	PAGE
Names of the Executive Committee of the Inquiry for the United Kingdom, and of the Committee for the United States	xi
Introduction	xiii
By Professor M. E. SADLER.	
List of Topics Circulated by the Executive Committee to indicate the Scope of the Inquiry	li

I.—THE ROOTS OF THE PROBLEM.

CHAP.

I. The Problem of Moral Instruction	3
By Dr. RUDOLF EUCKEN, Professor of Philosophy in the University of Jena.	
II. The Need for Improved Moral Instruction	7
By Dr. F. H. HAYWARD.	
III. The Growth of Moral Ideas in Children	22
By Prof. J. J. FINDLAY, Sarah Fielden Professor of Education in the University of Manchester.	
IV. Precept <i>versus</i> Example	36
By Prof. JOHN ADAMS, Professor of Education in the University of London.	
VOL. II.	<i>b</i>

CHAP.	PAGE
V. Moral Instruction, as Conveyed (1) through Set Lessons or (2) through the General Course of Study	42
By Mr. F. J. GOULD.	
VI. Moral Education in General, and especially the Uses of Moral Instruction	47
By Mrs. BRYANT, D.Sc., Headmistress of the North London Collegiate School.	
VII. The Religious Foundation of Moral Instruction	66
By Dr. J. H. MUIRHEAD, Professor of Philosophy in the University of Birmingham.	
VIII. The True Appeal in Moral Teaching	78
By the Rev. CHANCELLOR BERNARD, Salisbury.	
IX. The Relation of Religion and Morality in Education	84
By the Rev. the Hon. EDWARD LYTTETLTON, Headmaster of Eton.	
X. Certain General Features of the Doctrine of the Catholic Church on Moral Education	88
By the Rev. MICHAEL MAHER, S.J., D.Litt., Director of Studies at St. Mary's Hall Training College, Stonyhurst.	
XI. How could the Ethical Efficiency of Education be increased?	94
Professor WILLIAM JAMES, Harvard University.	
President G. STANLEY HALL, Clark University, Worcester, Mass.	
Monsieur ALFRED FOUILLÉE, Member of the Institute of France.	
The Right Rev. Dr. CHARLES GORE, Bishop of Birmingham.	
Dr. BERNARD BOSANQUET.	
Dr. FELIX ADLER.	

II.—MORAL INSTRUCTION AND TRAINING IN THE SCHOOLS OF THE UNITED KINGDOM.

CHAP.	PAGE
XII. Methods of Moral Instruction and Training in English Public Schools and other Secondary Schools for Boys	103
By Mr. H. BOMPAS SMITH, Headmaster of King Edward VII. School, Lytham.	
XIII. Public School Masters on Moral Training and Instruction in the Public Schools	140
The Headmaster of Clifton. The Master of Marlborough. The High Master of Manchester Grammar School. And others.	
XIV. Moral Instruction and Training in Preparatory Schools for Boys	159
By Mr. G. GIDLEY ROBINSON, formerly Headmaster of Hill Side, Godalming.	
XV. Moral Training and Instruction in the Catholic Schools Conducted by the Jesuit Order in Great Britain and Ireland	166
By the Rev. MICHAEL MAHER, S.J., D.Litt.	
XVI. Methods of Moral Instruction and Training in Girls' Secondary Schools in England	181
By Miss SUSANNA E. WELLS, B.A., Joint Secretary to the Central Education Committee of the Society of Friends.	
XVII. Women Teachers on the Moral Training given in English Secondary Schools for Girls	223
Mrs. WOODHOUSE, Headmistress of the Clapham High School. Miss FLORENCE GADESSEN, Headmistress of the Blackheath High School. Miss CHARLOTTE M. MASON, Founder of the Parents' National Educational Union. Miss P. LAWRENCE, Headmistress of Roedean School, Brighton. And others.	

CHAP.	PAGE
XVIII. Moral Teaching in the Secondary School. School Activities and Co-Education .	236
By Mr. J. H. BADLEY, Headmaster of Bedales School (Co-Educational).	
XIX. The Relative Failure of the English Public Schools: The Moral Benefits of Co- Education	244
By the Rev. CECIL GRANT, Headmaster of St. George's School, Harpenden (Co-Educational).	
XX. The Aims of the King Alfred School Society's Hampstead School (Co-Educational) .	251
By Mr. JOHN RUSSELL, Headmaster.	
XXI. The Purpose of the Public Elementary School	254
XXII. Moral Instruction and Training in Girls' Elementary Schools in England (with Summarised Evidence collected in an Inquiry)	256
By Miss ALICE RAVENHILL.	
XXIII. Some Teachers' Opinions on Moral Instruction and Training	295
Collected and Summarised by Mr. ARTHUR BURRELL, Principal of the Borough Road Training College, Isleworth.	
XXIV. Evidence of Teachers and Managers of Public Elementary Schools in Large Cities (Eng- land) on Moral Instruction and Training	299
Mr. GRAHAM WALLAS, London. The Rev. Canon BROOKE, London. The Rev. Dr. PATON, Nottingham. Miss F. H. ELLIS, Halifax. Miss HERMIONE UNWIN, Yorks, W.R. The Rev. Dr. I. GREGORY SMITH. Mr. A. R. PICKLES, Burnley. And others.	

CHAP.	PAGE
XXV. Headmasters of Elementary Schools in Small Towns and Country Districts (England) on Moral Instruction and Training. . .	326
Summary prepared by Mr. HARROLD JOHNSON from Evidence collected by Mr. HENRY HERBERT.	
XXVI. Industrial and Physical Training: their Moral Influence	337
By Mr. J. G. LEGGE, Director of Education, City of Liverpool.	
XXVII. The Social and Economic Value of Thrift: a Subject for Moral Instruction . . .	343
By Sir EDWARD BRABROOK, C.B.	
XXVIII. Bible Teaching in the Elementary Schools .	346
By Mr. JOHN SHAWCROSS, University College, Oxford.	
XXIX. The Preparation of Teachers for the Work of Moral Instruction and Training in Schools	349
Professor MILLICENT MACKENZIE, Cardiff.	
Miss BARBARA FORTH, Salisbury Training College.	
The Directors and Staffs of the R.C. Training College, Mount Pleasant, Liverpool.	
Mr. H. E. W. PHILLIPS, Oxford University Day Training College.	
Miss GRAVESON, Goldsmiths' College, University of London.	
And others.	
XXX. The Sunday Schools and the Adult Schools .	364
(1) Prefatory Note by the Rev. Dr. J. ESTLIN CARPENTER, Principal of Manchester College, Oxford.	
(2) Church of England Sunday Schools, by Miss BARBARA FORTH.	
(3) Roman Catholic Sunday Schools, by the Right Rev. Monsignor W. F. BROWN.	
(4) Sunday Schools of the Nonconformist Churches (England), by the Rev. Dr. J. ESTLIN CARPENTER.	
(5) The Adult Schools, by Mr. ARNOLD ROWNTREE.	
(6) The Sunday Schools in Wales, by Mr. J. MORGAN JONES, Aberdare.	
(7) Ethical Sunday Schools, by Mr. CHARLES F. COOPER.	
(8) Socialist Sunday Schools, by Mr. JOHN W. HIRST.	

CHAP.	PAGE
XXXI. An Inquiry into Moral Education in Wales .	402
By Miss E. P. HUGHES.	
XXXII. Moral Instruction in the Schools of Scotland .	446
By Mr. A. M. WILLIAMS, Church of Scotland Training College, Glasgow.	
XXXIII. Irish Education and Irish Character . .	465
By Mr. STEPHEN GWYNN.	
Short Bibliography (Great Britain and Ireland) . .	481
List of the Investigators appointed by the Executive Committee of the Inquiry	490
List of those who gave Oral Evidence to the Committee of Inquiry	491
Finance. List of Contributors to the Cost of the Inquiry	492
List of the Members of the Advisory Council of the Inquiry	494
Index	527

LISTS OF TOPICS

CIRCULATED BY THE COMMITTEE AS AN INDICATION
OF THE SCOPE OF THE INQUIRY.

I. ELEMENTARY AND HIGHER ELEMENTARY SCHOOLS.

- (i) The comparative ethical value of different school studies.
- (ii) How far, under existing conditions, are systematic moral instruction and training given to the pupils, through the religious lessons or otherwise?
- (iii) Do you think that, in addition to the influence exerted on the pupils by the tone of the school, by the organisation of its work and play, and by the personality of the teachers, more should be done to provide systematic moral instruction and training as part of education? If so, should it be,
 - (a) though systematic in plan, almost entirely indirect in method, *e.g.*, given through the teaching of literature and history;
 - or (b) arranged as part of the definite religious teaching of the school;
 - or (c) planned in the form of regular lessons making a graded course of moral instruction on non-theological lines;or is some combination of these methods the more efficacious?
- (iv) How far do the schools succeed in cultivating a sense of civic responsibility and of duty to the State? Have you had experience of direct attempts to teach patriotism?
- (v) How far, under present systems of administration, is each school free to develop a corporate life of its own and so to organise its work as to develop among the pupils a sense of personal responsibility?
- (vi) Advantages and disadvantages of co-education of boys and girls in elementary and higher elementary schools.
- (vii) Do you think that military exercises are a suitable form of school discipline?
- (viii) Rewards and punishments.

- (ix) How far are the schools at present successful in connecting their work with their pupils' subsequent duties in life?
- (x) Do you think it desirable to simplify the present laws of school attendance and to fix 14 as the age up to which every boy and girl should continue to be a full-time scholar at a public elementary or other recognised school?

Hindrances to the work of the schools in the formation of character,
e.g. :—

- (i) Conditions of home life and social environment.
- (ii) Physical condition of the children. Want of medical inspection and medical care. Juvenile smoking.
- (iii) Employment out of school hours.
- (iv) Size of classes and consequent lack of individual teaching.
- (v) Early leaving age.
- (vi) Lack of time on the part of the teachers to keep up the connection with former pupils and with the parents of present pupils. Over-pressure of clerical and routine work on Head Teachers and assistants.
- (vii) Insufficient connection between the schools and employers of labour.
- (viii) Over-centralisation of management of schools.

Practical steps taken to strengthen the moral influences of the schools,
e.g. :—

- (i) Organisation of physical training and school games. Provision of playgrounds by public authorities. Organisation of recreation of school children out of school hours.
- (ii) Giving more responsibility to the elder pupils in the maintenance of school discipline.
- (iii) Experiments in direct moral instruction.
- (iv) Experiments in the teaching of temperance and hygiene.
- (v) Reorganisation of the curriculum, *e.g.*, more practical work and manual training; more teaching of history and literature; encouragement of private reading by school libraries and by co-operation between the public libraries and the schools; improvements in school music.
- (vi) Encouragement by Education Authorities of originality and initiative in teachers and of experiment in methods.
- (vii) Efforts to beautify, externally and internally, buildings devoted to elementary education.
- (viii) Organisation of school societies.
- (ix) Addresses to pupils by Head Teachers and others.

- (x) Encouragement of parents to take more personal interest in the schools, with a view to closer relations between home and school. Teachers' reports to parents as to pupils' progress.
- (xi) Organisation of school journeys, visits to places of educational interest, vacation schools, and holiday camps.
- (xii) Organisation of old scholars' clubs.

II. SECONDARY AND HIGHER SCHOOLS.

- (i) The comparative ethical value of different school studies. Is it desirable that more practical work and manual training should be introduced into the curriculum?
- (ii) How far, under existing conditions, are systematic moral instruction and training given to the pupils, through the religious lessons or otherwise?
- (iii) Do you think that, in addition to the influence exerted on the pupils by the tone of the school, by the organisation of its work and play, and by the personality of the teachers, more should be done to provide systematic moral instruction and training as a part of education? If so, should it be,
 - (a) though systematic in plan, almost entirely indirect in method, *e.g.*, given through the teaching of literature and history;
 - or (b) arranged as part of the definite religious teaching of the school;
 - or (c) planned in the form of regular lessons making a graded course of moral instruction on non-theological lines;
 - or is some combination of these methods the more efficacious?
- (iv) The importance of continuity of moral training and the danger, from this point of view, of frequent changes of school or of pupils leaving before the completion of the school course.
- (v) What special difficulties have teachers to contend with in connection with the home life of their pupils, *e.g.*, luxury; social claims upon the child's time; want of home discipline?
- (vi) Relative advantages, from the point of view of moral training, of boarding and day schools for boys and girls respectively.
- (vii) How far is it possible to reproduce in connection with day schools the kinds of corporate training which have been developed in boarding schools?
 - (a) The House System.
 - (b) Organisation of school games, and general employment of leisure.
 - (c) School Societies.
 - (d) Self-government among the pupils, and giving responsibility to the elder pupils in the maintenance of school discipline.

- (viii) Could more be done, without undue interference with school-work and discipline, to encourage parents to take more personal interest in the schools, with a view to closer relationship between school and home?
- (ix) How far do the schools succeed in cultivating a sense of civic responsibility and of duty to the State? Have you had experience of direct attempts to teach patriotism?
- (x) What success has attended efforts to interest the elder pupils in social or charitable work, *e.g.*, School Missions; Boys' and Girls' Clubs; Needlework Guilds, etc.
- (xi) How far are the schools at present successful in connecting their work with their pupils' subsequent duties in life, *e.g.*, the training of girls for the duties of home life?
- (xii) Do you think that military exercises are a suitable form of school discipline?
- (xiii) Rewards and punishments.
- (xiv) Advantages and disadvantages of co-education of boys and girls, especially during adolescence.
- (xv) Special moral difficulties for boys and girls during school life, more especially in boarding schools.

III. TRAINING COLLEGES.

- (i) What steps are taken in Training Colleges to prepare intending teachers for the work of moral instruction and training in schools? Please mention especially courses in ethics, theoretic or applied.
- (ii) What steps are taken by Education Committees to train teachers for this part of their work?

IV. CONTINUATION SCHOOLS, EVENING CLASSES, ETC.

- (i) Is it desirable that, with a view to securing some form of continued education during adolescence, the State should exercise more supervision over the work (1) of boys, (2) of girls, from the time of leaving the public elementary school up to 16 or 17 years of age? If so, what amendments would you propose in the present law as to hours of employment?

- (ii) Should steps be taken to make the continuation classes more effective in their training for citizenship,
e.g., by means of (1) compulsory physical training and instruction in hygiene;
 (2) instruction in civic duty and in national responsibilities;
 (3) closer adjustment of the work of the classes to the needs of the various skilled employments, and closer association of representatives of the employers and trade union in each trade with the education authority in the organisation of the continuation classes;
 (4) correlation of the work of boys' and girls' clubs, boys' and girls' brigades, etc., with the work of the continuation classes under the Board of Education.
- (iii) Results, on the moral and social side, of the work of the Recreative Evening Classes.

V. INDUSTRIAL AND REFORMATORY SCHOOLS.

- (i) How far is the combination of practical and general education effective in the formation of character?
- (ii) Is the general side of the education sufficiently developed?
- (iii) Does the practical training help the pupils to enter skilled trades afterwards?
- (iv) Should more be done to retain connection with the pupils after they leave school? If so, what steps would you recommend?
- (v) Does the educational experience gained in Industrial Schools suggest the desirability of a change in the curriculum of some of the ordinary schools?



CHAPTER I.

MORAL INSTRUCTION AND TRAINING IN FRANCE.

" Si la disposition des esprits, si l'état des croyances, si des traditions nationales bien vivantes et compatibles avec les plus nobles aspirations des temps modernes eussent favorisé et rendu pour ainsi dire *naturelle* une instruction religieuse scolaire, qui eût été véritablement religieuse, allant au vif de l'âme, et non pas seulement ecclésiastique, c'est à dire rituelle, dogmatique, souvent superstitieuse ; et si cette instruction, rattachant l'âme de l'enfant au principe infini des choses, lui révélant par là même sa grandeur et son immortalité divine, avait accompagné une instruction morale non ascétique, toute séculière et pratique, unissant les traits essentiels de l'idéal chrétien à ceux de l'idéal antique et moderne, l'humilité au sentiment de la valeur personnelle, la résignation à l'esprit d'entreprise, la douceur à la vaillance, la charité à la résistance aux méchants : oui, si pareille alliance eût été praticable, j'entends sincèrement praticable, nul doute que l'éducation publique n'y eût gagné une dignité, une autorité singulières. Mais qui ne voit que je viens de tracer un programme chimérique, lequel ne trouverait ni écho dans le sentiment public, ni une langue connue, familière aux instituteurs, pour s'exprimer et s'enseigner, mais encore moins familière au clergé ! . . .

" Qu'un jour une voix s'élève, comme il s'en est fait entendre plus d'une fois dans les temps anciens et dans les temps chrétiens, voix d'un homme ou d'une doctrine, d'un philosophe ou d'un moraliste religieux : qu'elle nous parle avec puissance, et dans notre propre langue séculière, de ce qui est notre intérêt suprême, de ce qui, en chacun de nous, est l'essentiel de l'humanité ; et cette parole, d'où qu'elle vienne, de la libre pensée toute seule ou de la libre pensée associée aux traditions chrétiennes, trouvera aussitôt dans les écoles des milliers d'interprètes pour la vulgariser et la faire arriver jusqu'aux derniers confins du pays. . . . Mais à quel espoir osé-je m'abandonner ! Ce sont, hélas ! d'autres voix, voix de sensualité, de haine, de sophismes, qui ont aujourd'hui le privilège de parvenir à des extrémités où, jusqu'à présent, nulle vie de l'esprit ne s'était manifestée : et, c'est nous, hélas ! qui leur préparons des auditoires sans cesse renouvelés."—Félix Pécaut, *La Vie Nationale*.

By Mr. HARROLD JOHNSON, Secretary of the Moral Instruction League.¹

ACCORDING to the great Education Laws of 1833 and 1850, which established State primary education in France,

¹For the writer's acknowledgments and for a short account of the investigations upon which in some measure this report is based, see note at end of the chapter.

2 Moral Instruction and Training in Schools

moral instruction and religious instruction were intimately associated. Article I. of the former Law and Article XXIII. of the latter declare that primary instruction includes of necessity moral and religious instruction. In spite, however, of the fact that the word *moral* precedes the word *religious* in both these articles, what was then generally regarded as religious instruction, consisting almost entirely of the recitation of the catechism and of sacred history, comprised also whatever moral instruction was imparted, save perhaps for a few incidental references to moral matters suggested especially by the reading lessons. An epoch-making change was effected when the Law of 28th March, 1882, in its first article, declared that primary instruction includes moral and civic instruction, and in its second article provided that in all primary schools one day a week, in addition to Sunday, should be set apart to enable such parents as desired their children to receive religious instruction to arrange for this, but *outside the school buildings*. "There are many revolutions," writes M. Séailles in *Education ou Révolution*, "which have made more stir in the world, which have cost more lives and strike the imagination more vividly: there are few that have had a profounder philosophical meaning." And M. Alfred Rambaud writes: "No more exact measure of the progress we have made, in spite of all obstacles, during the last hundred years could be discovered than our education laws. The law which substituted moral and civic instruction for the moral and religious instruction proceeded from the very depths of the national consciousness."

The desire of Jules Ferry and of those associated with him in thus substituting moral and civic instruction for the moral and religious instruction in the primary schools of the State was rather, in the words of Jules Ferry himself, to establish "*de bonnes frontières entre l'Ecole et l'Eglise*,"

to restrict school and church each to its distinct and peculiar province, than in any sense to dissociate a religious spirit from State education. Thus in the official programme in regard to moral instruction, following almost immediately upon the promulgation of the new law by Decree of 27th July, 1882, appears a section, still intact, dealing with the teaching of the "Duties toward God," which directs that, while the teacher is not expected to discourse on the nature and the attributes of God, he is nevertheless expected to communicate to the children respect and reverence for the idea of God under whatever form the idea of the First Cause and Perfect Being may present itself, and while observing himself a strict neutrality as regards the claims of different religious communions, to teach the child that its first duty toward God is to obey the laws of God as they are revealed to him through his conscience and his reason.

It is possible that the retention of this section in the programme of moral instruction on the part of a statesman like Jules Ferry was a mere diplomatic procedure necessitated by the recognition of existing religious opinion; and it has doubtless succeeded in taking the sting out of the clerical cry, which has sounded ever since, of "godless schools," and of "*lois scélérates*," as the great School Laws (*Lois Scolaires* of 1881-1886) of free, compulsory, secular (including moral) education are dubbed by the clerical party. Arguments adduced by Jules Ferry in his speech before the Senate on 4th July, 1881, in reply to Jules Simon (the author of *Natural Religion*), against the teacher being required, as proposed by Jules Simon, to teach the "Duties toward God," make our supposition highly probable. It is to be noted also that a proposal to entitle the *morale* in the official programme *morale religieuse* was rejected. Others, however, who had large influence at the time, Jules Ferry's right-hand man, M.

4 Moral Instruction and Training in Schools

Ferdinand Buisson ("Professor of National Education," as M. Bourgeois calls him), Félix Pécaut and Steeg, desired ardently that a religious spirit should be associated with the moral education. Their earnest and passionate desire, in short, far from being that of ousting religion from the schools, was to secularise religion and to sanctify the secular; to establish in the schools a moral teaching based on reason and inspired by religious beliefs no less based on reason.¹ Of the position taken up at that time and since by these three men, Félix Pécaut is the great exponent. Pécaut and Steeg were former Protestant pastors whose liberalism caused them to relinquish their charges. All three were theists, of a deeply religious order, linked on by their Huguenot origin and their sympathies with the Christian tradition and the essentially Christian ethic. They are often erroneously spoken of in this connection as liberal Protestants, "the triumvirate of liberal Protestants". In reality the religious spirit with which they wished to inspire the moral instruction was neither Protestant nor Catholic, but essentially *laïque*. "A certain number of us imagined," writes M. Buisson, "that it is possible for a man, independently of creeds and churches, to live a moral life with all the depth and strength and force of the religious sentiment." Had these men had behind them an enlightened and united Protestantism, representing a really living force in the nation, connecting it with the Christian traditions and ideals upon which our Western civilisation is so largely based, united with other ethical forces, they would have communicated a power to the moral education in the schools which would have gone far to regenerate the nation. They have largely failed,

¹ The secular (*laïque*) spirit, by which I mean the spirit of reason, the spirit of the world and of society in general, of historic traditions of every kind, in short, of the free human or national spirit . . . as open to religious as to secular thought.—Félix Pécaut. (Italics mine.)

because the ultra-logical spirit of the French people has not permitted those passing from Catholicism to halt at any Protestant stage, and because the original Huguenot section of the nation, one of its most precious assets, has not, owing to massacre, exile and repression, attained the proportions it should have reached.

The taking over of Alsace by Germany in 1870, with its considerable Protestant population, was a further serious loss to the non-Catholic section of the nation.

While other countries (said M. Buisson at Rouen in 1896) have had the good fortune, the marvellous good fortune, to pass through Protestantism, France has been compelled to pass directly from Catholicism to Free Thought. Nothing has facilitated the transition, nothing has permitted our people to enlighten itself gradually. The ideal in all its splendour was set before it, and out of the darkness the decree went forth: "March toward the ideal!" And it marched.

The "Duties toward God" still have a place in the French *programme* of moral instruction; but there is a strong movement, headed by the powerful *Ligue Française de l'Enseignement*, which will probably prevail, to have the section in regard to them entirely eliminated, and with this, as I gathered from inquiries both on the Catholic and the Protestant side, the religious portion of the nation will be in sympathy.¹ The tendency, too, for a considerable time, has been to refer less and less in moral-lesson textbooks and readers to the section of the programme referred to, and former popular books of *la morale*, which were inspired by this or gave any considerable place to it, either lose credit or adapt themselves, as those of Bruno have done, to the exigencies of the present situation. With an early writer like Steeg this section was a reality; it was a loophole, so to speak, through which a religious spirit

¹ We may note here as a sign of the times that the "higher sanctions, the future life and God," which appeared in the Training College Regulations for 1881, have disappeared from the new Regulations for 1905.

6 Moral Instruction and Training in Schools

could vivify and render sacred the whole "lay" moral education. For the majority of teachers in the State schools to-day it is an excrescence having no organic function. It has the show of an authority to which as a last resource appeal might be made when things were desperate, but for many a teacher the moral authority which for him has reality and power is conceived rather under the form of the dignity (or divinity) of man, of social solidarity and moral responsibility, of Kant's categorical imperative, of the innate worth of goodness, or of the inmost conscience; and this real authority, to which he inwardly appeals, the programme appears to him to relegate to second place by the introduction of what he often considers metaphysical conceptions in which he has generally no lot nor part. His God, though probably he would not name Him, is not the God of the official programme, is not the God of a section, is the life of his whole teaching in so far as He is a reality to him. The God of the official programme is the God of a tight compartment from which exit is well-nigh impossible even for a Deity.

It is just this ultimate authority for moral education which the French mind, although ever on the alert in its pursuit, finds so difficult to discover. Dominant notes have been successively—the natural religion of Jules Simon, Kant's categorical imperative, the positivism of Comte, utilitarianism, and social solidarity¹ now under fire by the philosophers. France has no Emperor, like the Japanese, to issue an authoritative rescript, a rescript, by-the-bye, which bears upon it the impress not only of the external authority of the Emperor, but of its own inward authority as well. There is need in France of some great national authoritative utterance from which the great fundamental moral truths may shine forth like beacon lights to guide

¹ *Vide* Bouglé's *Solidarisme et Libéralisme*.

the nation—some “Declaration of the Rights of Man” with his duties added.

In 1882 the need of some such authoritative guidance was peculiarly great. Here were a hundred thousand teachers who at a moment’s notice were expected to become the moral educators of the nation’s children on a basis with which up to this they had been wholly unfamiliar. What moral experience had they behind them to become thus the lay priests of the nation’s schools? They belonged to a nation, the great majority of the members of which had for centuries deputed to the Priest and to the Church, and not to the individual and national conscience, all moral authority.

It was no small enterprise (as M. Auguste Sabatier tells us) to transform the moral tradition of France . . . to found national education on the individual conscience and the lay reason, in the case of a people accustomed to the tutelage of a Church which, up to the Revolution, in matters of moral action, had never brooked any co-operation whatever.

There has been in France (writes Pécaut), to moderate and correct the movement for religious and moral transformation, no hereditary and universal stock of revered memories, ideas, habits, directing sentiments, in which education might find a strong support and provide that transitions should not take place with too violent upheavals.

Many of the teachers had abandoned the tenets of the Church and looked no longer to it for authority. But neither did they look to an authoritative book (most of them were even largely ignorant of the contents of the Bible), nor is it probable that in the majority of cases their own individual inward moral experience had been considerable. Throughout the entire national history, for the great bulk of the nation, the religious and moral appeal had been to an external and not to an inward monitor. Even a tradition of moral utterance and expression was lacking to them. Nor had they been specially prepared to give this new moral instruction required of them: only

8 Moral Instruction and Training in Schools

one-fourth of them had passed through a training college. Nor could the atmosphere of the nation as a whole be regarded as helpful to them. There was a widely prevailing scepticism, not only in religious but even in moral matters. Indeed, did it not often seem that the nation was now looking to the teacher for salvation as it had been wont to look to the priest, being at the same time all too little concerned with cleansing other main sources of the national life which sooner or later must pollute any fresh waters of life that should proceed from him?

Is it to be wondered at then that, when in 1889 M. Lichtenberger drew up his Report¹ on Moral Education in the Primary Schools for the Universal Exhibition of that year, he should have found the general condition of this education far from satisfactory? Was it not altogether too early to look for results? For the law of complete laicisation only dates from 1886, and it was not till 1891 that the substitution in boys' schools of the lay teacher for the *congréganiste* was entirely brought about, even then not wholly effectively, since the *congréganiste* teacher often remained, although unfrocked. As regards girls' schools, the transition in this respect has been much slower. Yet it is to this very early report that those who seek evidence condemnatory of the moral instruction in French schools generally make appeal, quoting the portions of the inspectors' reports, reproduced by M. Lichtenberger, which fit their case, and omitting the rest. M. Lichtenberger's main conclusion, however, was: "The note which dominates the reports is certainly not one of discouragement, but of the insufficiency of the forces available for the greatness of the task". He affirmed that manifest progress was being made. And M. Pierre (now Director of the Higher Training College of Saint Cloud) was able to report, for

¹The report was based on reports of the *Inspecteurs d'Académie* of all the departments and of the primary inspectors of the 455 *arrondissements*.

the Universal Exhibition of 1900, most favourably of the moral instruction. Since that date we may safely say that this instruction has received real quickening through the greater prominence which has been given, in connection with it, to the idea of social solidarity more and more deeply apprehended (first popularised by M. Léon Bourgeois in his *La Solidarité*, 1897). And M. Jules Payot, one of the most authoritative voices in French education to-day, writes: "The moral teaching, still too often ill understood and badly given, is in many schools excellent: we may expect much of the future". Evidence of the public confidence in the moral and civic instruction is afforded by the introduction of this instruction into the public secondary schools in 1902.

It is not, however, to the year 1889 that we must look, nor even to the year 1907, but to a somewhat distant future. As Jules Ferry said: "It is not the work of a day to form or re-form a free soul". Some twenty years of an experiment of this momentous order, especially when we take into account the peculiar history of the French people, what is it? "Is it natural to expect," asks Pécaut, "that the school in so short a time should make up for the declining influence of the State, the Church, the family and philosophy?" History may yet record this heroic effort of a nation to save itself through its schools as one of the noblest human achievements. For more than a century France has been the *initiatrice des peuples*, the "suffering servant" of the world, the nation irresistibly borne along on the torrent of inexorable ideas. She has paid, and is still paying, a terrible price for the supreme purchase which she hopes may yet be hers. There is much in her present condition that is profoundly disquieting.¹ In fifty years criminality

¹ *Vide* a remarkable article by Fouillée, "Les Jeunes Criminels: l'École et la Presse," in the *Revue des deux Mondes*, 15th January, 1897.

10 Moral Instruction and Training in Schools

in France increased threefold,¹ although there was scarcely any increase in the population. This enormous increase in crime was particularly noticeable among the young. Statistics of the Ministry of Justice, furnished up to 1904, in *L'Éducation et le Suicide des Enfants* (1907) by Louis Proal, show no appreciable improvement. France has passed too from being one of the soberest of the nations to being one of the least sober. By very irony of fate, it would seem, only two years before she entered on her moral crusade in the schools, she passed (in 1880) the disastrous law facilitating the production and sale of alcohol, and in sixteen years,² as Fouillée tells us, the consumption of alcohol, "and of alcohol of bad quality," increased threefold.

The same writer tells us again that in nine years, from 1885-94, the sale of absinthe throughout France increased nearly threefold. The same irony of fate would seem to smile grimly again when in 1897 the moral lessons in the schools were extended to include lessons on *anti-alcoölisme*,³ while, at the same time, to maintain the Army, the Treasury must perforce felicitate itself upon an increasing revenue from alcoholic sources! One pities the teacher. But he needs not our pity. He looks with confidence to the coming generations. Has he not, with the first generation of voters trained in the schools under the moral and civic instruction, established the Republic firmer than it has ever been before? And every one admits that this is mainly the work of the "lay" school. Nor can there be

¹ Statement of Fouillée in article above referring to the fifty years preceding its appearance.

² *Vide* article cited above.

³ According to this teaching all distilled spirit is to be avoided, but natural wines and beer and cider may be drunk in moderation. Even the mites who stay for the *cantine* (school dinner) in the maternal schools bring with them to school their little bottles of red or white wine.

Teachers told me in Normandy that a considerable number of children arrive at the common school having had their usual morning nip at the *petit déjeuner* of the *eau de vie* (*eau de mort*!) of cider.

much doubt that the final separation of Church and State was largely the result of the laicisation of the schools. What might the teacher not yet accomplish! If only the State would co-operate with him more! If only it would regard absinthe, *apéritifs*, and every kind of distilled spirit, as China now regards opium! If only it would deal with its drink fiend as Norway did with hers!¹ If only it could be induced to exercise a severe restraint over the unbridled licence of the pornographic press ("the great primary school is the press!") which pours its obscenities into every hamlet of the land!² If only it would distinguish between liberty and licence! If only it would see to it that already existing laws march surely to their goals! If in no sense it sanctioned debauchery and vice (*e.g.*, *maisons de tolérance*)! If only it would provide for the teacher in all departments of the national life the ethical atmosphere without which his noblest efforts are stifled!

What then exactly is the nature of the work which the teacher alone seems strenuous in endeavouring to accomplish for the nation's moral welfare? What is the character of this inward moral discipline to which the nation, through its schools, is at length subjecting itself?

In this connection nothing could well be more illuminat-

¹ Norway in thirty-six years reduced her drink bill from 10 litres to 3·9 litres per head. *Vide* Fouillée—"La Lutte contre l'Alcool"—in the *Bulletin de l'Union pour l'Action Morale*, 15th January, 1898.

² I saw immoral picture-postcards exposed for sale, for every boy and girl to see, in a village and in a little market town. For a sou or two *collections galantes* of a vile suggestiveness are almost everywhere obtainable. One cannot long escape anywhere in France, even in districts remote from the large towns, what I may call this pornographic atmosphere and all the varying agencies that tend to create it. And one is further startled by the fact that some of the most enlightened Frenchmen do not appear at all adequately to estimate the demoralising and pernicious tendencies of this subtle environment.

But, as M. Jacques Bonzon says in *Le Crime et l'École*: "The newspaper is to-day the mainstay of governments, as the wine merchant is the great elector. Whoever fails to satisfy these is lost. That is why, no matter what Government is in power, there is no thought of engaging in battle either against alcohol or obscene literature."

ing than a perusal side by side of two documents destined to be historic, the letters addressed to teachers in the primary schools, by Guizot and Jules Ferry respectively, immediately after the promulgation of the Laws of 1833 and of 1882 with which their names are intimately associated. Both these letters, as Pécaut tells us, make of the humble primary teacher a true pastor of souls. The inner aim of the former letter was to associate teacher and priest in a common moral mission in the schools. Moral education by the teacher, as Guizot conceived it, was to be diffused throughout the curriculum and to be animated by a religious spirit that was of no sect or party; it was, as he defined it, "to inculcate those imperishable principles of morality and of reason without which the social order is in peril, to sow in young hearts the seeds of virtue and of honour which neither the age nor passions may destroy". The aim, however nobly conceived, was not destined to be followed by fruitful moral results. Co-operation of priest and teacher proved more and more impracticable: *ceci tuera cela*. Diffusion of moral influence spelled generally complete neglect of its exercise. And finally, in 1882, the inevitable cleavage was made. Political considerations, the very safety of the democracy under universal suffrage, imperatively demanded it. "Universal suffrage," writes Pécaut, "once established, demanded universal primary instruction; and the universality of instruction demanded imperatively the universality of a regular lay teaching of morality." And Jean Macé, the founder of the *Ligue Française de l'Enseignement*, had said: "Our country, with its free and popular institutions, will perish inevitably through universal suffrage unless it succeeds in good time in becoming interpenetrated with reason, justice and fraternity". The teacher alone is now to take over the moral education of the children in the schools, and in no desultory fashion. Regular moral and civic instruction of

a direct and systematic kind is to be given the place of honour in the curriculum. The situation was a delicate one indeed. There was, as we have stated, a strong desire on the part of some to associate a religious spirit with the moral education, and, while severing unmistakably and for ever the ecclesiastical and educational systems, to confer on the teacher a dignity and a solemnity in his moral functions no less than had been claimed by the priest. This high note we shall, however, scarcely expect at the moment from a statesman more concerned, if possible, to harmonise differences and to maintain priest and teacher each in his well-defined compartment than unduly to exalt the teacher's rôle. All that the little party of which Pécaut was the soul could expect (especially in the prevailing state of scepticism even as to morals) was that some avenue of escape should be provided from the somewhat 'narrow paternal and bourgeois morality of good and ancient custom to which it was the policy of the statesman at this time to appear at any rate to restrict him ("la petite morale usuelle qui suffit aux petits enfants"; "l'humble et sùre morale usuelle," as Jules Ferry at that time defined it). This is probably the inner psychology of the retention in the programme of the "Duties toward God".

The moral education, however, of which Pécaut, Buisson, Steeg and some others dreamed, was, in the words of Buisson, one which should be "the complete education of the human soul, developing all its faculties, including the sense of the ideal, and satisfying all its needs, including the need of the infinite". And M. Buisson writes again :—

The State school is a school without the priest, it is not a school without God. On the contrary, it encourages the search for God in the depths of every soul. The worship of Duty is the worship of God, and, as Marion said, all our duties are duties toward God. Have we not here a starting-point for

14 Moral Instruction and Training in Schools

spiritual culture which should deepen indefinitely, and, while remaining altogether *laïque*, should be essentially religious? To believe in the Good and the True, to believe in them sufficiently, I mean, to sacrifice for them our interests and passions—surely this is to believe in God.

In Jules Ferry's letter there seems something lacking. It is that also which is lacking in French moral education in general. Ferry and not Pécaut, the statesman and not the seer, has set the tone of the moral instruction in the French schools; and his letter more than any other document still reflects the spirit in which that instruction at its best is generally given. For Jules Ferry, the teacher, as moral educator, was a good average father of a family, speaking from the heart with full sincerity of conviction, but with a prescribed narrowness of moral vision.¹ Yet more even than this is needed to *inspire* education. In spite, however, of these criticisms the letter of Jules Ferry, no less than that of Guizot, remains a document of profound interest and of the utmost seriousness and sincerity of tone. After a perusal of the two letters, Pécaut himself could not resist the query:—

Let any one read these letters and ask himself, comparing them with the numerous episcopal instructions of the day, which side has the ascendancy for perfect seriousness and the accent of veracity, and whether spiritual authority is not actually passing over to the secular side?

They remain the witnesses of one of the greatest events of contemporary moral history.

It was thus then that moral and civic instruction was launched upon the schools. The State was learning that it had a mission no less august than that of the Church, and that it must at length set forth on the long pilgrimage

¹ Perhaps, after all, the aim of moral education has never been more succinctly and strongly expressed than by Ferry: to inculcate "horror for all that is low and vile, and admiration for all that is noble and generous".

of saving itself with its own resources, by its own methods, inspired by those social sanctions to which the soul of the nation and its loftiest traditions give final authority. The State, in short, was learning its own spiritual competence, of the possession of which it will more and more, I believe, afford striking evidence. In this connection Pécaut again writes :—

There is in this (moral) teaching a germ infinitely precious ; the first attempt of lay society to draw from its own bosom, and from no other source, the elements of the entire education of the soul. This novelty, unheard of in the whole world, France attempts, and France alone is capable of bringing it to a successful issue. Fear not that this germ will perish. It will go on developing. And in proportion as civil society, freeing itself from its chains, develops in reason, and in understanding of the nature of man, the moral teaching will grow with it in depth and power.

At least the moral and civic instruction has now won its way ; is now firmly established in the public primary schools, has largely disarmed opposition (violent at first on the part of the clerical party¹) ; is slowly creating a moral and rational tradition ; contributes perhaps more than any other factor to secure the Republic with whose good fortunes its destiny is sure ; is prized by the great majority of the teachers as one of their most powerful auxiliaries for the maintenance of discipline and for enhancing the public estimate of their profession and its value and responsibility in their own eyes ; and is winning over more and more not only the passive sympathy but the active interest of the parents themselves. I questioned many teachers and discovered none who did not believe more or less in the efficacy, within certain limits, of this instruction. The only outcry against it is on the part of

¹ The first moral-lesson text-books, by Paul Bert, Steeg and Compayré, were placed on the Index. Compayré's books were burned.

the clerical party; but this has little effect upon the nation as a whole. Parents, at first hostile, have, by the very openness with which this instruction has been given, by perusal of their children's copy-books and text-books, and by the general knowledge of the character of the instruction which the children have communicated to them, come to look upon it with respect and confidence, recognising its general neutrality as regards the various religious communions and its evident seriousness. If any serious criticism is levelled against it, this is on the part of those of a deeply religious nature who discover that the strict neutrality¹ prescribed is not always observed; that not unseldom by suggestion, if not directly, the teacher's attitude is hostile toward religion; that his usual attitude is of so neutral a kind as to bespeak indifference in religious matters; and that the moral lessons are often given in a prevailingly sceptical and materialistic atmosphere which is blighting to the child-soul. The French mind shows itself ruthlessly logical here as in all else. From what it regards as an irrational religion it turns naturally to an ultra-rationalistic morality. The deity that presides over these moral lessons is assuredly the goddess of Reason. From the infant stage to adolescence "be reasonable" (*soyez raisonnables, mes enfants*) is often the final appeal. Even discipline is obtained more by an appeal to the reason of the child than by any show of personal authority on the part of the teacher.

From the first, too, moral *instruction*² appears to be the

¹ Neutrality is usually understood by the teacher as in no way precluding every encouragement of an open mind, and of bringing the reason to bear on all problems, including religious questions.

² "The work of the whole of the nineteenth century in the domain of public instruction has been concerned only with instruction, the formation of enlightened intelligences, not of strong characters. . . . Popular education is addressed to the reason, not to the heart. In this respect no progress has been made for a century."—J. Bonzon, *Le Crime et l'École*.

The following passage from Pécaut is no less to the point here:

aim rather than moral *training*; the enlightening of the intelligence in moral matters rather than the steady formation of habits and of character. No child need leave the French public primary school in ignorance of the fundamental moral distinctions. And so far this is excellent. But one is not always so sure that he leaves with firmly embedded moral principles and with any considerable driving power toward good. Moral instruction of a kind he has. Has he not committed to heart hundreds of *résumés*¹ of moral lessons; repeated hundreds of them word for word (*psittacisme*, parrot talk, is a prevailing fault of French pedagogy); inscribed countless maxims in his copy-books; composed numerous compositions on all the virtues; gazed daily on mottoes on the blackboard and the walls; copied them in the writing lesson—by every means at every hour² has he not had moral facts impressed on his memory³ even if they have not penetrated deeper into his constitution? It is curious how the old catechetical

"Instruction is not sufficient to determine actions: the intervention of sentiment is needed, which is the motive power *par excellence*, and the motive power of sentiment in its turn is not usually the simple reason, but belief, or, as Pascal has it, the faith of the heart . . . well-considered and liberal beliefs, moral beliefs. The principal means of communicating these moral beliefs by means of the symbolic forms of art, song, poetry, festivals, is instruction. How otherwise are we to procure morality, save by enlightening the intelligence, moving the heart, and in consequence the will, by means of ideas, that is to say, by instruction?"

¹ These *résumés*, often copied from a text-book, are usually inscribed on the blackboard previously to the lesson: they are not obtained, as they should be, in the course of the lesson, from the pupils themselves. There is no voyage of discovery. The "moral" too is rarely hidden: rather is it flung at the pupil. In regard to these *résumés*, which apply equally to all the lessons of the curriculum, Farrington in his *Primary School System of France* says: "The general method of peptonised mental food may be said to characterise all the work of the entire primary school system. . . . As far as my experience goes, the French child is never taught to select the wheat from the chaff for himself. All he has to do is to assimilate what is already selected for him."

² Moral instruction is given, not only in the set moral lesson, but at every opportunity in the curriculum, in reading, recitation, grammar, arithmetic, etc. I heard verbs conjugated in this fashion: "I will not ill-treat animals," and so on.

³ "The teacher should form not memories but consciences."—Fouillée.

18 Moral Instruction and Training in Schools

mere memorising¹ still survives! French education, in spite of the moral lessons, is still in the main intellectualistic,² and, as Rabelais said long ago, "Science sans conscience n'est que ruine de l'âme".

The general defect of our system of education (writes M. Fouillée) has been the predominance of the intellectualistic and rationalistic conception, inherited from the eighteenth century, which attributes to knowledge, and scientific knowledge in particular, an exaggerated importance as regards moral conduct.

This pure intellectualism, even in the moral instruction, is the more marked as we approach the adolescent stage, when teacher and pupil in higher primary school, in *lycée* and Normal College, revel in the subtlest dialectic³ in truly Socratic fashion and grapple with the profoundest moral problems.⁴ In the *lycées*⁵ especially this procedure appears to me to be followed by quite fatal results. In fact, I have scarcely been able to discover in the secondary schools any moral education at all,⁶ but I have found there a hothouse intellectualism which tends to engender through a premature study of philosophy, unbalanced by any

¹ "The master has felt bound to teach somewhat as teachers formerly taught the catechism. The idea of teaching, elaborated by centuries of servitude, has forced itself irresistibly upon our masters in its usual form of disciples receiving, inert and passive, the truth in its final form as it leaves the brain of the master. . . . The passivity of the intelligence of the pupils, the cultivation of verbal memory, appears to me the greatest defect of our primary and secondary education."—Jules Payot.

² "The abnormal development of the purely intellectual faculties, their direction in a too specialised sense . . . are equally fatal to the youth of a nation."—Pécaut.

³ "L'affinement des esprits n'est pas leur assagissement."—Montaigne.

⁴ I heard lessons, for example, on the ethics of suicide and on the justification in certain cases of lying. Liard's text-book on *la morale* for primary school children, eleven to thirteen years of age, has a chapter on suicide.

⁵ For the sake of brevity I understand by *lycée*, here and elsewhere, the secondary schools, including the *collèges*.

⁶ In his *L'Éducation de la Bourgeoisie sous la République* Maneuvrier states that there is in the secondary schools no system of moral education adapted to form citizens, and that so far as these institutions are concerned "everything combines to destroy initiative, energy and the morally active will".

effective moral discipline, an almost universal scepticism. In the earlier stages of the primary schools the procedure is much more satisfactory—the teaching is concrete¹ and is backed up with abundance of homely illustration, commencing with the simplest pictorial representations in the maternal and infant schools—but introspection and the exposure of subtle moral distinctions² are encouraged all too soon.

There are factors, however, in the primary elementary schools which largely balance this. The relations between teacher and pupil are often quite paternal, and the teacher frequently knows many of the parents and the home circumstances and general characteristics of each of his pupils.³ He is in close and familiar touch with them not in class only but in the playground, at the *cantine*, at evening classes, and in connection with the school library, mutual insurance, savings bank, vestuary, etc. In the *lycées* there is usually no such human relationship between professor and pupil and between professor and parent. The professor addresses the class from his desk, and there the relationship between professor and pupil usually ends: a fact which alone renders moral education in the *lycée* well-nigh impossible. In the primary elementary school, too, the discipline, while being, as throughout French education, largely repressive of all individuality and initiative,⁴ is not nearly so crushing as in the *lycée*, which, for the

¹ "Une morale nue apporte de l'ennui; le conte fait passer le précepte avec lui."—La Fontaine.

² I have by me a collection of moral problems which were this year put before the lads of the top class of a primary elementary school. Here is the first: "A man has just been condemned unjustly for a crime committed by a friend of yours. What ought you to do?"

³ One teacher at Caen was good enough to supply me with written information in some detail as to his pupils in these respects.

⁴ "The individuality of the pupil is much neglected, and it is always the class that is taught and not the individual. . . . The pupils are not encouraged to any show of individuality, and have no opportunity to develop any spirit of leadership."—Farrington.

boarders especially, appears to be a veritable prison-house for all pupils from the youngest equally to the oldest, with a system of continual espionage known as *surveillance* (every minute of the day being duly apportioned, even recreation policed), relieved, so far as I could discover, by scarcely a human feature. The headmaster is usually a mere administrator, the censor is usually a policeman, the professors are usually purely academic persons so far as the exercise of their profession is concerned (*bons commentateurs des textes anciens*) ; the chaplain¹ is scarcely regarded seriously, and the *répétiteurs*,² who alone are in living contact with the pupils (in the playground, study, walks), and alone in a position to exercise a real moral influence over them, are of an inferior order to the professors, and consequently of little moral influence.

Moral lessons, moreover, were only introduced into the *lycées* in 1902, and cover but two years (one lesson each week of one hour's duration) of the school course, apart from the special courses in philosophy. Many of the professors appear to be not greatly interested in them, and the lessons I heard, seemed to me from the point of view of moral education, to be of little value. How can they well be otherwise? I am not, of course, speaking here of the personal moral influence of certain professors which will be exercised in these and in other lessons ; and I have observed in these particular lessons themselves an intellectual quality which was in itself morally bracing. But whatever influence the professor or the quality of his lesson may have at the moment, when the lesson is over this ceases ; the professor leaves for his

¹ Since 1885 all newly appointed chaplains are required to reside outside the *lycée*. They still, however, have a private room in the *lycée* where they may receive pupils and parents.

² At the Sophie Germain higher primary school for girls at Paris, which I visited, the *répétitrices* have the same rank as the professors, and exert in consequence considerable moral influence over the pupils. They have the responsibility of the same pupils for the entire three years' course.

home (where he is often occupied with private lessons or literary work), and usually sees no more of his pupils until the following lesson. He takes no part in their sports (most of which are feebly organised and generally only participated in by a small proportion of the school), he leaves them in the playground and study to the mercy of the censor and *répétiteur*, knows usually nothing of their families, and takes little if any interest in the pupils' own organisations, which in any case are rare indeed. Between him and his pupil there is a great gulf fixed: he is an instructor and not an educator. Hence the moral lessons of necessity take on an academic air,¹ are not distinguished in any way as to their method from other lessons of the curriculum, do not as a rule enlist the active participation of the pupils, and have a mainly theoretical and not a practical quality. The largely theoretical character of the lessons is perhaps the more pronounced because these lessons lead up to the definite courses in moral philosophy which are to follow. They are of value because the attention which is being increasingly paid to them—their very introduction is evidence of a feeling that something has been lacking—will lead to a fuller recognition of the deficiencies of the *lycée* as regards moral education.

Something of this is apparent in the *résumé* of a recent inquiry into moral teaching in the *lycées* of the Academy of Montpellier which appears in the *Revue Universitaire* of 15th May and 15th June, 1907. It is surprising, however, that this inquiry should have been limited to the specific moral lessons and to those of moral philosophy; but the report affords side-lights at least which make it evident that education authorities are beginning

¹ "The moral lesson should not merely be a distinct lesson in the sense that a given hour is reserved for it. It is necessary to introduce into it a tone, an elevation, which prevent it from resembling the other lessons, such as those of arithmetic and geography."—Gabriel Compayré.

22 Moral Instruction and Training in Schools

to recognise the wider aspects of moral education. Thus, the writer of the summary perceives that what is primarily essential is the creation in the interior of the *lycée* of a healthy moral atmosphere. This has still to be created: and the introduction of the moral lessons is probably the first rift of the dawn. With regard to these moral lessons in the *lycées* his conclusions may be briefly summarised.

1. Nearly all the professors of the academy who furnished reports approve of their introduction as the only guarantee of the existence of any moral instruction at all, since the requirements of the *programme* admit of less and less digression for the purposes of indirect moral instruction; the pupils are usually interested in the lessons.

2. In the philosophy course the majority perhaps of the professors teach some particular moral doctrine which they consider the truest and most complete, but many are eclectic and opposed to any dogmatism, and place indifferently the various methods of ethics before their pupils. In this connection he reports the opinion of one of his professorial colleagues, to the effect that "our youth to-day do not willingly recognise masters in morality!" He himself advocates the teaching of Kant's categorical imperative; for, although he does not think that the postulates on which it rests can be demonstrated, he considers it to be admirably adapted to the intellectual dispositions of the pupils, who are not likely to suspect its insufficiency. In dealing with moral questions he deprecates the purely scientific, sociological and historical treatment to which the school of Durkheim has given currency.

3. He further reports that most of the professors admit not having observed any appreciable progress in the character of their pupils as a result of the lessons¹ (as a French professor has remarked—"morality is not taught

¹ Given, as we have already stated, only since 1902.

like Esperanto in thirty-five lessons!"); but that they nevertheless have confidence in the ultimate effects of their teaching. Instead of the moral lessons running through only two years he would have them throughout the school course, particularly toward adolescence (*alors que contre la bête il faudrait armer l'homme*), when they curiously stop to make room for the exigencies of the *baccalauréat* examination. He would have lessons, too, of a far more practical nature,¹ with direct reference to the pupil's actual life and the life he is about to enter, dealing in the later stages with his future political responsibilities and with sexual matters; the latter question has hitherto been scrupulously avoided, as are indeed, in the *lycées*, in a greater or less degree, all deeper moral matters of direct personal application. He thinks the best person to give the lessons would be either the headmaster himself or one of the principal professors, but not the professor of philosophy. He also condemns, and there seems a growing tendency to condemn, the composition based on the moral instruction, as this has become really an examination test of how much of the moral lessons the pupil has been able to store up in his memory. In this connection one professor remarked to me: "My prizeman in morals is the biggest knave of the lot!" Experts of this kind in matters of conscience should not be encouraged. There is an increasing tendency to give these lessons a character of their own, and to abolish in their case such examination tests as apply to other subjects. But these tests are still usually applied, and the memorising of dictated *résumés* of the lessons often destroys any moral effect that they might otherwise have.

We may summarise our conclusions by saying that,

¹I heard a lesson on "the choice of a calling"; it was admirably illustrated by apt literary quotations, but was a purely academic address without practical application, touching the pupils' vital interest at not a single point!

while the training of the intellect in the *lycée* is of the intensest kind (although it errs in confining itself very largely to mere instruction and mechanical memorising), this is accompanied neither by adequate physical nor by adequate moral training. While therefore the intellect has been exercised—or has received information—on the subtlest moral problems (the pupils appear to be especially interested in *cas de conscience*), there has been little or no resolute effort for the establishment of moral principles, little or no grappling in a virile manner with a pupil's besetting temptations at school or in his after life, and there is very frequently an enfeebled physique. Nor does the danger of confronting immature minds with perplexing moral problems, without providing adequate balancing safeguards of the kind we suggest, appear so far to have caused any serious apprehension; yet a baggage of conflicting methods in ethics can hardly be regarded as a sufficient equipment with which to launch forth a youth into the world, the French world especially, the more so since the disciplinary repression, forced military obedience, and stifling of all initiative and self-reliance in the *lycée* are often immediately followed by the unrestrained licence of university life. The Church influence that still survives in the *lycée* in the person of the chaplain or the alternative Protestant pastor or rabbi, and in the services in the chapel attached to the *lycée* (at which attendance is voluntary and dependent on the wishes of each pupil's parents), cannot be now reckoned a factor of any considerable moral moment; meanwhile nothing has risen to supply its place. The fact, however, that in the *lycées* and the universities moral education plays so small a part, and that the ruling classes of the nation receive their education largely in these institutions, must be taken into account in estimating the effect on the national life of the moral education in the primary schools. It is in these latter schools alone that any real

effort has yet been made for an effective moral education.

In her primary educational system France has a marvelously organised instrument. From her higher training colleges (Saint Cloud and Fontenay, for training teachers who are to teach in training colleges) downward to her maternal schools, no radical changes in organisation appear to be necessary. Here democracy holds undisputed sway. Free, compulsory, secular (including moral) education, subject to no ecclesiastical interference (save as regards the free Catholic schools), exercises its inalienable privileges. The *lycée* is still bourgeois and conservative, and still not wholly emancipated from ecclesiasticism. The difference of atmosphere in passing from the primary to the secondary schools of the State is at once apparent; the one open to the free inspection of its minutest details, fearless of criticism in the full light of day; the other secretive and jealous of old prerogative and apprehensive of the dawn.

The one great effort in the France of to-day "to discover again through the soul of the school the very soul of the nation" is being made in the primary schools. Some of the factors that militate against this effort exercising its fullest influence upon the nation at large have already been alluded to. Other factors that need to be taken into account are the following:—

1. The age for leaving the primary elementary school is thirteen. Those children, however, who pass the examination for the *certificat d'études* may leave at eleven. Three-fourths of the children leave before they have reached the age of thirteen.

2. Further, in spite of the law for compulsory education, attendance is still very irregularly enforced: ¹ a not incon-

¹ M. Buisson, in a recent bulletin of the *Ligue de l'Enseignement*, states that if matters continue as they are in this respect France will be ere long in one of the last ranks of the civilised nations as regards the diffusion of elementary instruction. An inquiry conducted by the *Ligue de l'Enseignement* appears to show that attendance at school to-day is

siderable number of children escape school altogether, and of many the attendance is very lax indeed. According to the latest statistics the number of illiterate conscripts in the Department of Morbihan was 17 per cent., while the average of the absolutely illiterate conscripts who could not even write their own name was nearly 5 per cent. for the whole of France. In Germany, in 1902, only '04 per cent. of the recruits were illiterate.

3. Further, nearly 30 per cent. of the primary schools are private (Catholic) schools (*écoles libres*).

The factor with which we are most concerned is that the education of the bulk of the children attending the public primary elementary schools ceases at (or before) the age of twelve. Just at the moment when moral education is likely to have the greatest effect, and when it commences to be the most needed, it ceases abruptly. I was always much impressed by the general intelligence and seriousness of the lads in the top class (*cours supérieur*) of the primary elementary schools. I felt that up to that point, save for the fact that the intellectual training had generally been too intense (and far too much composed of mere memory work ¹) and that the physical training ² had been altogether inadequate, much had already been accomplished for moral education, and that if the intellectual, little if any better than it was before the law for compulsory education was passed.

"The situation to-day is about the same as it was before the application of the Law of 1882, an average of 5 per cent. of the children in the country, of 10 per cent. in the populous centres, not attending any school, and, what is still more serious, the 95 per cent. attending in a wholly unsatisfactory way."—Cazes, *Annuaire de l'enseignement primaire*, 1904.

¹ "I doubt much," writes Farrington, "the French child's ability to think much for himself outside certain narrow limits." The tendency is for the teacher to do most of the thinking for the child and for the textbook to do the same for the teacher.

² Article 1384 of the Code, relating to the responsibility of the teacher in case of any accident happening to a child under his charge, is probably largely effective in killing interest in games.

Out of 100 conscripts, 65 were refused for physical defects in 1906, in the Vosges Valleys.

physical and moral education of these lads could be continued until after their period of military service, moral habits in the majority of cases would have been by that time formed and intellectual interests created, which on the basis of a sounder physique would establish the nation. France has still large recuperative powers. She has in her peasant proprietor a national asset of inestimable value, and if she can only connect the primary school with the Army, and continue throughout the Army the moral and intellectual education of which the foundations have already been "well and truly laid," she may yet surprise the world. It is in this direction that the efforts of the best minds of the nation are now being turned.

M. Édouard Petit tells us that "upon this second education of the people all depends". Much has already been accomplished toward opening up the way. For the abler pupils of the primary elementary schools the higher primary schools¹ offer a further three to four years' course in which intellectual and moral education, combined with a general culture, are directed toward the more practical requirements of the pupil's subsequent career. I visited several of these schools in Paris, Caen, Lille and Douai, and was greatly impressed by what is being accomplished in them. Being comparatively few in number (slightly over 300) they contain the pick of the nation's children from the primary elementary schools and are the real secondary schools of the people. The pupils are often selected after special competitive examination, as the number of applicants in excess of the available accommodation is considerable. In addition to these schools, and the com-

¹ The discipline in some of these schools appeared to me to be exceedingly repressive, and the silence in the classes at times *mortel*. Unsatisfactory pupils do not remain long, and, though not actually dismissed, their withdrawal is often suggested to the parents. Others are waiting to take their places. With such dismissal constantly hanging over their heads, pupils appear to be always at high pressure.

plementary courses¹ connected with the primary elementary schools, many schools have evening classes, but these again only attract usually the small *élite*, and are a tax upon the already overworked teacher. The idea of making these evening classes compulsory for adults of both sexes up to at least the age of seventeen is making much headway at the present time. The main difficulties in the way are the financial difficulty, and the fear of further overburdening the teachers. But practical proposals are at this moment under consideration for obviating both these difficulties. It is proposed that for five or six months of each year, from 1st October (or 1st November, to 1st April, the hours of day-school attendance at the primary elementary schools should be reduced by one and a half hours (the hours are now six a day), and that the teachers who are at present occupied during this time in the day school should devote an equivalent amount of time to the evening school. It is pointed out that this reduction of hours in the day school would be of benefit to the child, who, it is held, is now overtaxed in the primary elementary schools, whereas in the secondary schools the hours are, for children of the same age, no more, and sometimes even less, than the reduced hours proposed. There are other difficulties, but it is believed that these, too, can be overcome. In the rearrangement of the day-school programme it is suggested that contemporary history, civic instruction and elementary science should be transferred to the evening school as being more adapted to older pupils. In the proposed programme of studies for the evening school we find a prominent place accorded to moral and civic instruction. It is further proposed that the evening school should be open to pupils up to the age of twenty; but that it should not be obligatory after the age of seventeen. Meanwhile much

¹ In 1902 there were 1,524 *cours complémentaires*.

is being done through the voluntary devotion of the teachers. Thus M. Édouard Petit was able to report in the *Journal Officiel* of 5th June, 1905, that during the school year 1904-5, 47,673 classes for adolescents and adults had been attended by over half a million (615,400) pupils. These classes had only numbered 8,288 for the school year 1894-95. He also reported the existence of 8,653 associations (old scholars' associations¹ and *patronages laïques*) with a membership of 700,000. In the year 1894-95 there had only been ninety such associations.

In concluding his report M. Petit states :—

Never was there in our country, so freely accused of scepticism, more faith in social work than there is now, a more ardent desire to devote oneself to it, or more intelligence united with more active benevolence.

In addition to the evening classes there is an abundance of popular lectures, organised by the societies of popular instruction, the *Universités populaires* and other bodies. The most noteworthy item here is the lectures provided for those undergoing their period of military service, more and more encouraged by the Ministry of War, which has issued several remarkable circulars on the matter. From a circular of the Minister of War issued in October, 1905, I quote the following :—

The experience of recent wars makes it clear that the *morale* of the troops is more than ever one of the essential factors of success. . . . The social function of the officer is to give to the men a sufficiently broad conception of their duty, so that the same spirit of devotion and solidarity which has guided them as soldiers may, later on, inspire their acts as citizens. . . . The subjects of the lectures should be treated in a simple and familiar way in the form adopted by the manuals of moral and civic instruction of our primary education.

¹ The *École Turgot* (a higher primary school in Paris), which I visited, has an Old Scholars' Association of over 2,000 members, and publishes a list of these with their addresses and professions. An important feature of many of these associations is that they act as agencies for finding posts for their members.

30 Moral Instruction and Training in Schools

A further circular of November, 1906, making provision for soldiers' libraries (to some extent now provided for in the War Budget), prescribes, among a short list of books "of first necessity" in such libraries, "manuals of moral and civic instruction" and such further books as give "the knowledge essential and indispensable to the intellectual and moral development of the soldier," to prepare him not only for national defence in time of war but to render him an efficient citizen in the normal times of peace. During the year 1904-5 lectures for soldiers were provided for in connection with 400 regiments or separate corps. According to M. Édouard Petit, "from the school to the Army" is becoming a classic formula. Effort is more and more being directed toward making of the *caserne*, in the words of Fouillée, a school of *moralisation*. Teachers are being encouraged to undertake popular lectures in their various localities, and at the training college at Lyons third-year students are each required, in preparation for this work, to give two lectures, certain of these accompanied by lantern slides which they manipulate in turn, to their fellow-students. The lectures are supposed to be adapted to popular audiences and are followed by criticism. The *Musée Pédagogique* greatly assists this work of popular lectures by supplying teachers with lantern slides, and, through its circulating library, with books needed for the preparation of the lectures.

It is this post-school work which, when thoroughly organised and of obligatory continuity during at least the greater portion of the period between leaving the school and leaving the Army, is destined to bring to fruition the splendid efforts for moral and intellectual education, now being put forth in the primary schools of the State.¹ In

¹ A course of ten lectures on "Education and the Army" was given (1906-7) at the *École des Hautes Etudes Sociales*; a similar course for 1907-8 was being organised while I was in Paris.

this scheme the two years' military service will be regarded as a concluding course of a quite peculiar value. The engineering of this bridge from the school to the regiment is the problem to the solution of which the leaders of educational thought in France have now resolutely set themselves, with the *Ligue de l'Enseignement* at their head. This moral effort, especially as regards the Army, is of real moment. The compulsory two years' life in the *caserne*, with its town associations and the bringing together of so many varied types, is a great unsettler of the French youth, especially of those from rural districts.

Meanwhile, in the primary schools themselves, what is now being done for moral education? ¹ How far are the necessary foundations being "well and truly laid"? In

¹ A commencement was made in 1882 with four moral lessons a week of one hour each! Instead of these almost daily formal moral lessons to each class, Pécaut would have the first quarter of an hour of each day reserved for the moral instruction. To these periods he would attach a special sacredness. They should commence with well-chosen song which would be followed by a familiar, but carefully prepared talk (*causerie*). For these lessons the whole school should meet together, as it is in such assemblies that the soul of the school is largely formed and finds opportunity for expression. One lesson a week of a more formal kind would be given to the upper classes in order to fix the main thoughts and to ensure ordered and comprehensive treatment. During this time the younger children would learn by heart suitable passages of poetry. There are some excellent modern poets, whose works are suitable for this purpose, among whom may be mentioned Jean Aicard, Maurice Bouchor and Eugène Manuel.

An excellent idea of Pécaut's own morning talks (also invariably preceded by song) at the Higher Training College for Women at Fontenay, which were continued for fifteen years, can be obtained from the notes of many of these compiled after his decease from his own note-books. These have been brought together in *Quinze Ans d'Éducation*, and deal with a wide variety of subjects, literary, topical, or some great utterance of a master. The moral influence of Pécaut on the students appears to have been profound. Matthew Arnold, after a visit to Fontenay in 1886, wrote: "If M. Pécaut could be multiplied and placed in every normal school in France, the foundation of a moral instruction, not futile as at present, but seriously and religiously effective, though independent of the established confessions, would be made possible in the French schools". The spirit of Pécaut still survives in some of the Women's Training Colleges where morning talks of a somewhat similar nature are given by directresses who sat at his feet. The directress of the Training College at Douai kindly gave me a student's notes of her talks, extending over more than a year, which testify to high moral influence in that college.

the first place we have in the teachers, men and women, the most serious body in the nation. We have a public largely capable of appreciating the significance of the work upon which they are engaged, and of conferring upon the teacher's office the dignity that is its due. We have, in every department (with one or two exceptions),¹ a training college for men and a training college for women,² well organised and efficiently staffed, and free from ecclesiasticism, and further we have in the primary inspectorate³ a body of men⁴ a great many of whom have themselves risen from the ranks of the primary teachers, all of whom have won their way by sheer merit and competitive examination, and are thoroughly familiar with the practical working of primary schools. They go about the land, disseminators of new ideas, friends of the teachers, veritable life-givers to the whole organism of primary education. Such at least were the men whom it was my great privilege to meet.

¹ About two-thirds of the teachers in public primary schools are trained in training colleges. There are still, however, some departments whose training colleges provide only one-third to one-half of the teachers.

² Teachers for the training colleges are mainly supplied by the Higher Training Colleges of Fontenay and Saint Cloud. It is possible for them to complete their course in these institutions without ever having had any real experience in school work.

Probably the chief weakness of the system of primary education is that a student in training has usually had no practice whatever in actual teaching before the third year at the training college.

³ The possibility of reaching by industry and merit the primary inspectorate or a professorate in the *petit lycée* supplies an incentive to the whole profession. A closed profession is always a fatality.

⁴ One of the most important duties of an inspector is the organisation and direction of the cantonal teachers' conferences, generally held twice a year, which every public school teacher must attend. An account of one of these cantonal conferences is to be found in *Jean Coste*, a novel by Antonin Lavergne, of which the hero is a village schoolmaster. Jean Coste is chosen by lot to give the practical lesson to the assembled teachers—to be followed by criticism—a moral lesson, as it happens, on "The Duties of Justice and Charity". He fails miserably. The book is a peculiarly sad one, and describes the life (at a somewhat earlier period) of a very unfortunate teacher, harassed by debt and every petty anxiety, who had himself experienced neither justice nor charity in his profession. Since the period described, however, the lot of the village schoolmaster has considerably improved.

The elementary teacher¹ is by necessity usually a stay-at-home, passes through the training college, and is appointed to schools in his own department; even at holiday times, again of necessity, he is very rarely able to go far afield. For him there is danger of narrow vision. But the primary inspector is a wanderer, moving regularly from one administrative area to another; he is the widener of the teacher's outlook on the educational world. There are compensations, however, for the primary elementary teacher in his somewhat narrow world. He knows his own people, their lives, their circumstances, their traditions. He is on his own soil, and loves it. This accounts in no small measure, perhaps, for the almost paternal relations between many teachers, especially the more elderly ones, and their pupils (*mes enfants*, he calls them). In the primary elementary schools there are usually ties of many kinds between teacher and child; and this fact naturally gives a power to the moral teaching which it could not otherwise possess. Generally speaking, one could say (my own experience certainly pointed to this), that in the primary elementary schools the relations between inspector and teacher, between head teacher and assistant, between teacher and child, and between teacher and parent, are sympathetic and such as to further moral and intellectual advancement. The head teacher is supposed to be no autocrat but to bring himself into democratic line with his fellows, whom he should consult upon all proposed changes in the school (*conseil de maîtres*). As we have stated, the discipline is repressive, but it is of a kind which the children do not

¹ A picture of the elementary teacher at his best (perhaps somewhat ideally coloured but in a realistic setting) is drawn in *Le Semeur*, a novel by Gabriel Maurière. The hero, Pierre Exueil, a teacher, is inspired by social enthusiasm which he strives to realise through the day and evening school. The teacher as moral educator, has, so far as I know, found as yet no better expression in literature than in this book.

appear themselves to resent; and the ultimate appeal in this matter is, as we have shown, usually to the reason. The idea of the school solidarity is also often appealed to for this end. The French boy realises, as the English boy often does not, that he is at school *to learn*; he has his leaving certificate ahead of him, and is made to feel that his whole future career depends upon obtaining it. Then the teacher has a hold over him, and secures also in this way the co-operation of the parent, by furnishing the latter with a weekly report on the conduct and work of the child, in a *livret de correspondance*, which the parent is required to sign, and to which he is invited to append his own remarks.¹ My almost universal experience of the discipline² was that it was good. The repressive element in it, a sufficiently discounting feature, is perhaps the necessary accompaniment of a compulsory military service. Toward the maintenance of this discipline I believe the moral instruction to be an important factor; and I found this to be the general opinion. The almost universal complaint of the teachers is that the parents do not sufficiently uphold them on the moral side. Many efforts are, however, made to secure the due co-operation of the parents. I found some head teachers who called the parents together at the beginning of the

¹ It is becoming a common practice to keep a record of the pupil's whole career. This can often be seen at a glance by means of a *graphique*, a line ascending or descending from month to month, as the case may be. One of these books (*livrets de correspondance*) in my possession contains information in regard to mutual insurance, alcoholism, etc., and aims expressly in several directions at the moral education of the parents themselves. "The school has need of the family" stands out as a motto on the title-page.

² I am glad to find my experience confirmed here by Mr. Cloudesley Brereton in his admirable special report on "The Rural Schools of North-west France". He writes: "As regards the behaviour of the pupils, the discipline seemed generally good". Another keen observer, Farrington, writes: "Practically never have I found a class disturbed by talking during the progress of the lesson". (It should be noted, too, that corporal punishment is forbidden in the State schools.)

school year, explained to them the disciplinary rules and the main purport of the school, and, having thus gained their adhesion to the main lines of procedure, could then expect, if not active co-operation at least no active interference from them.¹

There is, however, a danger of the parents devolving almost wholly upon the teacher their own moral responsibilities. Even now the child may be at school under a teacher's supervision, not only during the regular school hours, but for the *cantine*, for the "preparation" in the evening, on the Thursday half-holiday, and so on. In the maternal schools, for children from two years of age, and in the *crèches* (where they are admitted almost from birth), children are taken charge of all day till six or seven o'clock at night. For many children the home becomes thus little more than a place to sleep in. Some one has remarked in this connection: "C'est aux parents de faire les enfants; c'est à l'instituteur de faire le reste". The tendency is for the school to encroach, in this respect, more and more upon the home. This constant and continuous supervision at school is also fatal to the pupil's initiative and self-reliance.

There are not lacking, however, many wholesome features in French primary moral education. What is mainly lacking is a co-operating outside social atmosphere. Up to a certain point success is obvious. I think no one could be otherwise than impressed by the general cleanliness, tidiness and neatness of the children in the primary schools even in the poorest quarters. These habits are inculcated from the maternal school² upward, and the co-operation of the parents is here demanded. Clothes

¹ The hope is entertained that in some cases the moral influence of the school may, through the children, affect the parents. An argument in favour of moral lesson books in the hands of the pupils is that these fall not infrequently into the hands of the parents too. School libraries are also often open to parents.

² A realistic picture of a maternal school in one of the poorest quarters of Paris is drawn (somewhat overdrawn, but not unfaithfully, for a novel,

are usually supplied by the school (*caisse des écoles*) where these are needed. There is also fairly thorough drilling in the conventional moralities. Thrift, again, is inculcated from the earliest stages. It has been for some considerable time a prevailingly national characteristic of the French people; and the further emphasis and practical application this subject receives in the schools are calculated to embed it even more deeply in the national character. Much might be said here of the marvellously organised mutual insurance system (*mutualité scolaire*) against sickness, old age, etc., which commences even in the maternal school. In 1905 there were over half a million (662,000) pupils thus insured in the primary schools. In 1895 the number insured was only 12,000. There are some who dream that by means of the *pont mutualiste*, facilitating the continuity of this insurance from the first school days throughout life, some of the gravest social problems may yet be solved. To this end some municipal authorities insure at

and of real pathos) in *La Maternelle* by Léon Frappié. The tone is somewhat cynical throughout, especially when the moral talks to the older infants are touched upon. The difficulties of teaching, for example, obedience to, and respect for, parents—and such parents!—when one ought, it would seem, to teach many of the children the direct opposite!—and other difficulties with which such an unpromising home and social environment (as is here described) confronts the teacher in inculcating “the first principles of morality” are vividly exposed. But is it the *school* that is to blame? “A place for everything and everything in its place” is sound moral teaching, though the widow Fumet, with her three children in one tiny room and hardly space for all to stand up in, sewing *épaulettes* for three sous an hour, is not likely to be a model exemplar.

The unreality of some of the moral teaching is also somewhat glaringly coloured in this novel; the lesson on the inhumanity of a pet cat toward a nestful of young tomtits, and the cat's subsequent agonising remorse, is altogether beyond the capacity of any teacher of my acquaintance, and is surely a wild flight of the author's imagination! But the following question of the novelist is not without point: “What should we say of a hospital in which the patients were distributed pell-mell among the wards simply according to their ages, and where the doctor, not being able to give each case his particular attention, prescribed the same medicine for sixty different patients?” All of which only proves how difficult, especially under present school and social conditions, is the moral education of children in schools, and how much wisdom and humanity are demanded of the teacher!

their own cost the children under the public charge (*enfants assistés*).¹ Thus the two sous a week contributed by the pupils in the primary schools may lead to important results.

It is wonderful what the *petit sou* of the children does effect in the French primary schools: it buys toys for the maternal and infant schools, and books for the library² in the higher stages. But its greatest work is in this matter of mutual insurance. The lessons in practical morality which this system of school insurance affords are also driven home; not alone the lessons of thrift and foresight, but the greater lessons of social solidarity, the dominant note of the moral instruction in France at the present time. The children are given to understand that even if they themselves are not sick, and do not therefore need to call upon the funds to meet sickness in their own case, they are, nevertheless, helping others in distress, and in no pauperising manner, since all recipients of benefits in sickness (with the exception of the *enfants assistés*) equally pay their two sous weekly. This school insurance flourishes more in the towns than in the villages. In Lille, for example, in August, 1905, out of 18,000 scholars in the primary schools, 14,117 were insured, and subventions were made by the town, the department and the State, to the sum the children contributed.

In such directions as these, then, in the inculcation of habits of cleanliness and thrift, and, further, in communicating the far higher sense of social solidarity and of civic responsibility, real progress is being made; of this there can be no doubt. Sheer ignorance in moral matters is also prevented. Politeness,³ too, is a general attribute of

¹ Forty-five thousand such children—*Les pupilles de la nation*—are now *mutualistes*.

² There were, in 1902, 43,411 school libraries in primary schools. Every public primary school should possess one according to law.

³ There are special lessons on politeness in some schools (*petits cours de civilité*).

the French schoolboy. Kindness to animals is also effectively taught. But there generally seems something lacking. If one reads, for instance, the numerous moral-lesson text-books¹ that flood the market, one is oppressed by a certain dull uniformity of excellence (in many respects) of most of those in use in the primary schools. They are nearly all interesting (the many moral lessons, too, which I heard appeared to interest the children almost invariably), and are packed with concrete illustrations adapted to the children; but they lack distinction, adhere scrupulously to the *programme*, and one book appears almost monotonously to follow the pattern of another. They hold up for imitation the accredited (and often narrowly conventional) social type, and afford little suggestion or encouragement of an ideal personality or of an ideal society for the attainment of which moral initiative is demanded. Some of the more recent books, under the influence of the idea of social solidarity, are, however, socialistic in their tendencies; whereas, previously, the almost universal rule had been to extol the Revolution although acquiescing in the present social order, to preach the gospel of "getting on," and to regard as Utopian the thought of any considerable social improvements. On the whole one might, I think, fairly say that these text-books are of a narrowing conventional type, and calculated neither to inspire a hunger and thirst after righteousness nor to instil a horror of all that is vile. This is the more remarkable, seeing that some of the best intelligences of France—at least in the earlier days of this

¹ It may be said that the teacher is too well supplied with these books, of which he has always a goodly collection. Primary teachers in France have considerable voice in the choice of text-books, and publishers frequently supply them (even assistants) with copies of new books, either gratuitously or at a very low price. It is to be feared that a very large proportion of the teachers borrow directly from these books without adequate preparation on their own part or even individual assimilation of the matter offered them. On many occasions I heard a teacher *read* a story from a text-book which would have been better *told*. Special books on method and on moral education generally do not appear to exist.

instruction—produced such books—Jules Simon, Guyau, Bruno (Madame Fouillée), Renouvier, Paul Bert, Steeg, Compayré¹ and others. An exception must be made here in favour of *La Morale à l'École* by M. Jules Payot, which appeared only when I was going the round of the schools, and received at once the hearty welcome of the teachers. This book, which is prepared for the pupils' use, had been preceded in 1904 by a similar one, by the same author, for teachers and parents. The latter, however, is more abstract, and of not so practical a nature for school use. The former is far and away—from every point of view—the best French moral-lesson text-book I have seen, sane and strenuously ethical in tone, and far from conventional either in regard to religious or social matters. It even deviates from the official programme! Indeed M. Payot goes so far as to say:—

A study of the moral programme at once reveals its incoherence. It contains no directing idea: on the other hand it is more a table of ill-classed subjects than a programme. The teacher should be entirely free as regards the disposition and order of the questions treated of so long as they are dealt with. For he is the best judge of the developing sequence in which they should succeed one another.

The dominant note of the book is the idea of social solidarity, which is, according to Payot, "the most important moral discovery of the nineteenth century". A notable feature of it, too, is its special effort in the direction of the education of the *will*² and its strenuous encouragement of moral initiative. The treatment is historical throughout, showing (with the aid of good pictures) the evolution of man from the savage, and this treatment is followed in such a way as to appeal strongly to the imagination and sympathies of children, while it main-

¹ This is one of the best. My copy is the 116th edition.

² *Vide* also Payot's excellent book, *L'Éducation de la Volonté*,

tains throughout a bracing intellectual quality. It is well adapted for children, and is strikingly effective in showing how little by little, and even imperceptibly, habits are formed and determined from the first. It represents in short a great advance on all previous manuals of moral instruction in France, and is the resolute effort of an original mind and of a strongly ethical personality, inspired by what he considers the saving idea of social solidarity, to grapple with the whole problem of moral education. It has a suggestive quality which should prove most stimulating to teachers, who have for a long time needed such a tonic. Of the moral reading-books, Bruno's have sold by the hundred thousand, and still sell; and their modern counterparts—M. Édouard Petit's *Jean Lavenir*, Amicis' *Grands Coeurs* (translated from the Italian), and *Pierre et Jacques* by George Nouvel—are most popular. Of these latter *Jean Lavenir* is a good example. It is the story of a very up-to-date boy's life (purporting to be written by himself), through the school and the Army into the wider world, of a model boy at home and at school, and of a highly respectable citizen. This is manifest, even though Jean is made to tell the story himself. The book would interest most primary schoolboys; it is packed full of general knowledge (*leçons de choses*) within the range of an ordinary boy's life. But it would offend some by a certain priggishness and precocious sensitiveness, and by a too conventional morality. The casting, too, into story-form of such material as is contained in this book and in similar ones, often results in a certain artificiality and unreality of presentment, which are destructive of true literary quality and often of real moral effectiveness. On the whole, however, I do not think there is a better reading-book in France than this for giving an idea of what the general moral instruction is at present, and for reflecting its main tendencies and scope.

A most encouraging feature, too, may be noted here. The reading-books in the French primary schools communicate a knowledge of the best national literature, especially poetry, within the capacity of the children, while the selections have at the same time almost invariably a moral bearing. The newer books are also having considerable recourse to art, and reproduce some of the best masterpieces.

A very marked tendency in the moral instruction, as evidenced by the many moral lessons I heard and the many moral-lesson books I have read, is, so far as the primary schools are concerned, to avoid the abstract at all costs and to appeal to the concrete, and this concrete is usually chosen from the near-at-hand and from the actual life of the children themselves. "Surtout d'exemples pris sur le vif de la réalité," runs the official instruction, and it is most scrupulously observed. But this almost universal appeal to the near-at-hand is overdone. I met a director, for example, who was very proud of a particular scheme of moral lessons he had himself drawn up. In one of the lowest classes of the school he had provision for a half-hour moral lesson each day, relating to the life in its smallest details of a model schoolboy named Pierre, from his rising and rubbing his eyes in the morning and saying (like a good boy!) *bon jour à maman*, to his going to bed at night. From the programme shown to me no detail, however trivial, seemed to have been omitted. Thus ten lessons were devoted to the washhand-basin and the *toilette*, ten lessons to conduct at table, ten lessons to conduct in the street, and so on; in all which relations of the schoolboy's daily routine Pierre reveals himself immaculate. In the succeeding class the similar adventures of a bad boy named Jacques were introduced, and dragged their weary length along through every day of the school year, Jacques supplying in every detail the villain of the

whole course. It was quite unnecessary to ask this director, as I did, what his views were as to fairy tales for children. He of course condemned them utterly. The example cited is an extreme one; but the tendency in the moral lesson toward this *terre-à-terre* treatment is generally very marked.¹ One hears very little in the lessons themselves, and one finds very little in the text-books, that appeals to the imagination.² A prevailing rationalism³ holds sway that perceives in fairy tales and all imaginative literature of a fictitious kind something that would warp the young mind, as if saints and legends and guardian angels were the inevitable accompaniment of giants and fairy tales and fays. Over and over again I was told by teachers that fairy tales warp the mind (*faussent l'esprit*). The fact that they always reward the good and punish the bad was adduced against them.⁴ Even the fables of La Fontaine are not utilised as might be expected, probably on account of their frequently dubious morality; but one would have thought that on this very account they would have proved morally suggestive. There would be no danger in the course pursued, if the

¹ A booklet for the little ones, conceived altogether on these lines, is *Thirty Picture Stories without Words*, by J. Pierrot and F. Fau. The child is expected to tell the story from the picture. It should have no difficulty, for the story is obvious enough!

² I heard an admirable lecture at Lille by a Professor of the University, on "Child Psychology and Education in the Works of Anatole France," strongly directed against the unimaginative side of French education. The lecture was one of a course, organised by the University of Lille, mainly for primary teachers, about two-thirds of the large audience consisting of these. The Rector of the University, the Dean and other high officials were in attendance.

³ *Vide* Viviani's speech in the Chamber of Deputies on 11th August, 1906, which was posted all over France. The following is a striking passage: "We have torn from the soul of the people the belief in another life, in celestial visions that delude and deceive. We have put out lights in the heavens which will never be lit again."

⁴ The striking dearth in France of good literature for children may be also noted here. Read, on the other hand, a delightful and exceedingly well-informed article, "La Littérature enfantine en Angleterre," by F. Delattre in the *Revue Pédagogique* for August, 1907.

teacher gave an imaginative uplift to the actual facts of the daily life of the child upon which he usually concentrates his attention, but this he is very rarely able to do. He seems to be ever pervaded by the apprehension that all the roads through the Land of Dreams eventually lead to Rome. Sleeping Beauty yields to the trite over-turning of a flower-pot,¹ or "How little Gaston was punished for not having obeyed his mamma!" and the child-world with its wondrous vistas is closed in all too soon.

We touch here what is the main defect of the French moral instruction: it has no vista, no escape into the ideal and the infinite.² It is too clear, too intelligible, too obvious, too familiar; often too commonplace and too trivial. It is lacking in the subtler delicacies, the more solemn sanctities, and in appeals to the deeper needs of self-devotion. It does not open up the large horizons which alone make possible profound transformations of

¹ In an infant class I heard a picture lesson on obedience in connection with the over-turning of a flower-pot, a good lesson in its way. The lesson was taken from the *Thirty Picture Stories*, above referred to.

² M. Buisson has a most apt passage in this connection in his *La Religion, la Morale et la Science*: "Neither intellectual education, nor moral education, nor æsthetic education is complete and truly in conformity with our nature, if we suppress the sentiment and the idea that science does not exhaust the real and that conscience does not exhaust the ideal. . . . Intellectual education presupposes, beyond the finite which science studies, the infinite which eludes all science. Moral education presupposes, above the highest morality, an ideal of moral perfection altogether surpassing this. . . . Neither is this infinite accessible to science, nor is this ideal accessible to human activity, but both of them serve in the first place to indicate to us the way we should go, and secondly to forewarn us against the illusion that we have already attained the goal of human effort. It is the peculiar office of religion to nourish in us this sentiment and this idea."

In another passage M. Buisson defines the "religious sentiment and idea" as being "distinct from the sentiment and the idea of the True, the Good and the Beautiful, only in this, that it gives us a glimpse of these, not demonstratively but intuitively, as being not three separate and distinct domains, but as being united in one supreme and perfect ideal unity which religion designates under the name of God". It is interesting to speculate as to the influence M. Buisson might yet exert over the moral education in the schools, should he, as appears highly probable, attain to the position of Minister of Public Instruction.

character. The more solemn chords of the human soul are not struck. It does not at all adequately appeal to the poetry of the child-soul, around which the Catholic Church has known how to weave such spells of romance. The great majority of French children are still baptised in the Roman Church, still "make" their first Communion.¹ It is only later that for very many of them the almost complete severance from the Church begins: even then most of them will be wedded in the Church, and their children, too, will be baptised in it; and nearly all will be buried by it. The nation is cleft in twain. This is the saddening feature about all French life. The heart, especially the child-heart, still hankers after something—something of beauty, something wistful—which the old Church may still supply. But the mind, even the child-mind often, in France, is far from it. Many a child in France to-day is old enough to "make" its first Communion and at the same time to scoff at it. And for still greater numbers, what uptearings of cherished memories the currents of life, as it is lived to-day, will of necessity bring. One would have expected that the school would have learned some great lessons from the Church, in the direction of art, for example, in the direction of festivals.² But between Church and school there is a great gulf fixed; and to many art, too, appears a siren luring back again to the old delusions. *L'au-delà* has gone the way of the fairies, and the soul of the nation seems to have sped with it. Catechetical memorising would seem to be the one doubtful heritage the Church has bequeathed to the school, unless we reckon as a heritage of the Church the priceless gift of song. Art is generally lacking in the schools, in spite of the fact

¹ The State grants three days' leave of absence for scholars preparing for this.

² Something is being done in this latter direction. *Vide* Édouard Petit's *L'École de Demain*, pp. 223-53.

that the Minister of Public Instruction is at the same time Minister of Fine Arts.¹ Railway posters (*minus* the advertisements) in vivid colouring, of picturesque scenery, are the common wall decorations, with the addition of maxims, and various charts of diseased anatomical organs, of the effects of alcohol on a guinea-pig, of precautions against consumption, and of edible and poisonous mushrooms. The "Declaration of the Rights of Man," a bust of the Republic, and a portrait of the President, are also very common in the classrooms. An Association for Art in the School has just been formed (1907) at Paris, and none too soon! Further, at some training colleges (at Lyons for example) efforts are being made to develop on the part of the teachers a desire for good pictures, and to show at what small outlay these can be obtained. As regards song² much has lately been done, and the memory of the songs I heard in the primary schools, often marching songs sung as the children left for recreation, or at breaks between the lessons for the younger children, is still fragrant. Here Maurice Bouchor, the poet and *chansonnier* of the school, has had and is having large influence. He goes from training college to training college, and bears with him an enthusiasm which is contagious; so that to-day most of the teachers who leave the training colleges bear away with them a *répertoire* of songs, many of them by Bouchor himself, his words wedded often to some national air, which they will delight to teach their children. The Director of the Training College at Douai told me that each of their students left with a *répertoire* of a hundred songs, and that they sang in chorus every night. But pictures have

¹ On the other hand, I came across individual teachers who did much out of their own resources to beautify their schoolrooms.

² Pécaut had great influence in this direction at Fontenay, in conjunction with the musician Bourgault Ducoudray. He desired all the pupils to live *in hymnis et canticis*.

not fared as well as songs. There are several firms that publish series of pictures to illustrate moral lessons, and certain of these are to be seen on the walls of most school-rooms. But, although they prove useful to teachers in pointing the lesson and in maintaining its interest, they are almost invariably lacking in art, and often in humour, and are concerned with the ordinary conventional subjects—a boy giving something to eat to a starving child, or picking up an old woman's stick. Pictures of a very different order could readily be discovered, and with far more moral power behind them; and excellent reproductions of the best pictures can be obtained cheaply to-day. I would like to see Millet's "Angelus" looking down from the walls of every schoolroom. How it would tend to heal the gaping wound that cuts so deep into French life! And how needed are its deep silent lessons of trust and reverence and awe. Or his "Sower"—the nobility of all true labour writ large over it. Or his "Gleaners," with its lesson of true charity. Or his "Feeding her birds" (*La Becquée*), with its abiding lessons of the home; and many more!

In a report such as this I can only suggest in a very broad way the merits and defects as they appear to me, of this heroic effort of a nation to moralise its people through its schools, and to restore its fortunes which, after Sedan, appeared to many to be almost irretrievably shattered. Immediately after that grave national disaster the great word "education" went forth throughout the length and breadth of the land, and the great word "moral" was very shortly associated with it. A remarkable system of primary educational organisation has been established. It needs only the breath of life that Pécaut, more than any other, strove—but largely in vain—to communicate to it.¹ France may yet learn from its one great

¹ Jules Steeg was still able to say in 1894: "I have great confidence in these moral lessons. . . . I hold that there is something profoundly

educational prophet the deep lessons it needs to learn. The merely intellectual aspect of education must be held altogether inadequate. The moral and æsthetic side of education must be duly regarded. Education, too, must have a wider scope, and must be concerned, not with the schools only, but with all the living forces that go to mould the nation. The teacher has borne his burden bravely.¹ But it is a burden too grievous to be borne. He cannot save the nation alone. The national life in all its channels must be purified.² And moral education itself must be seen to be concerned, not only with the conventional moralities and the homely prudences, but with the encouragement of that moral initiative which is linked with the larger hopes and the unlimited ideals of the human race.

NOTE ON THE SCOPE AND METHOD OF THE INQUIRY.

I spent five weeks in France in the spring of the year 1907, and devoted the whole of the time to an inquiry into the moral instruction and training in the public schools of all grades. Of

religious in this noble enterprise of entrusting moral teaching to the teachers in our schools, without official formulæ, without the imposition of any doctrine, by appealing simply to the conscience of the teacher and to the conscience of the pupil. What an act of faith in human nature this is, in the God hidden in the depth of the human soul revealed through the moral law ! ”

¹ M. Édouard Petit tells us : “ Whatever progress has for some years been made in France comes from the schools ”. And again : “ There is not a class of the nation which has done so much for the public good during the last thirty years as the teachers ”.

² Pécaut does not spare his country, and at times the question forces itself upon him, Has it not fallen too low to be saved ? And he weeps over it as Christ wept over Jerusalem.

Fouillée and Buisson are no less outspoken. Buisson wrote immediately after Sedan : “ The only power that can save France is education—if she can be saved ”. And Pécaut says : “ If I were asked whether in my opinion there were a ‘ soul of the school,’ I should reply without hesitation : ‘ Yes, a soul that is being born. And this did not exist, nor was its absence remarked or even thought of, far less any need of it felt, when we had State religion and the recitation of the catechism word for word. ’ ”

this period nine days were spent at Caen, over a fortnight at Paris, three days in a village of 1,700 inhabitants, some sixty miles south of Paris, and a week at Lille during which time Douai was also visited. At Caen I stayed in the house of an elementary school teacher, who assisted me greatly. I also owe a debt of gratitude to Mr. H. E. Moore, who was residing in the same house and had studied on the spot with some care the matters I had myself come to investigate. He facilitated my progress in the early stages very considerably indeed. At Lille I stayed in the house of a professor in the higher primary school, together with some twenty students frequenting the commercial schools, all of whom had passed through a *lycée*. I received from them some valuable information. I visited many primary elementary schools and secondary schools, five higher primary schools and six training colleges, including the higher training colleges of Saint Cloud and Fontenay. I heard more than forty moral lessons given in all grades of schools and in training colleges. On one occasion at Caen I heard moral lessons given consecutively in every class of a primary elementary school, and on another occasion at Lille I heard moral lessons given consecutively in every class of a primary elementary school and of a higher primary school. It was thus possible to observe the graduation of the lessons as I passed from the lower to the higher classes. The moral lessons are usually the first lessons given to each class in the morning, but no difficulty was experienced in getting the curriculum changed. I also heard many other lessons besides the definitely moral lessons: indeed I spent the whole of my time in the schools during the school hours. The official documents with which I was furnished gave me immediate access to all public schools. Everywhere I met with the greatest kindness, and the utmost readiness on the part of all I came into contact with to impart the information I desired.

I visited no schools belonging to the religious orders, and, as regards the public schools, I confined my attention in the main to schools for boys, according to my instructions.

The tour was a brief one; but the opportunities enjoyed for gaining a real insight into the question I was studying were most favourable. In Paris, M. Ferdinand Buisson, for many years Director of Public Education, afforded me all the assistance in his power. I had two long talks with him; and he was good enough to invite a number of leading educationists to meet me in his home. M. Buisson and his guests were kind enough to

answer a multitude of questions which I rained upon them for more than three hours. This occurred toward the end of my tour, and I was thus enabled to modify and to strengthen conclusions I had reached. At Lille, M. Minet, one of the most distinguished of French primary inspectors, took me wholly in charge, and I cannot express sufficiently my gratitude for the great assistance he afforded me.

I talked with a great number of teachers in primary and secondary schools and in training colleges, and with people in many walks of life; and I had lengthy conversations with the following, whom I mention because I owe to them an especial indebtedness:—

M. Raoul Allier (Honorary Professor of the University of Paris); M. Berthonneau (Primary Inspector at Caen); M. Boitel (Director of the Turgot Higher Primary School, Paris, and Member of the Conseil Supérieur); M. Léon Brunschvicg (Professor of Philosophy at the Lycée Henri Quatre); M. Marcel Charlot (Inspecteur Général); Professor Paul Desjardins; M. Devinat (Director of the Training College at Auteuil, and Member of the Conseil Supérieur); M. Dubrulle (Professor of *Morale* at the Lycée of Douai); Mme. Duclaux (Miss Mary Robinson); Mlle. Dugard (Professor at the Lycée Molière); M. Dupuy (Secretary of the Higher Training College, Rue d'Ulm, Paris); Mme. Eidenschenk (Directress of the Training College at Douai, and Member of the Conseil Supérieur); M. Fretillier (Headmaster of the Lycée Carnot); M. Garnier (Professor at the Lycée Henri Quatre); M. Émile Gavelle (Director of the School of Fine Arts at Lille); M. B. Jacob (of the Higher Training Colleges of Sèvres and Fontenay); M. A. Lalande (of the Sorbonne and of the Higher Training College at Sèvres); M. Gustave Lanson (Professor of the University of Paris); M. Lefèvre (Dean of the Faculty of Letters of the University of Lille); M. Mathieu (Director of the Training College at Douai); Mlle. Maucourant and Mlle. Sennelier (of the Higher Training College at Fontenay); M. Mélinand (Professor of Philosophy at the Lycée Henri Quatre and at the Higher Training College of Saint Cloud); M. Patri (Protestant Pastor at Caen); M. Pierre Félix Pécaut (son of the late Félix Pécaut, Professor of Philosophy at the Collège Chaptal and of the Higher Training College at Fontenay); M. François Picavet (Secretary of the College of France); M. Pierre (Inspecteur Général and Director of the Training College

50 Moral Instruction and Training in Schools

at Saint Cloud); M. Prélat (Inspecteur d'Académie at Lille); M. Leclerc de Pulligny (of the Ministry of Commerce); the Rector of the University of Lille; M. Rossignol (Headmaster of the Lycée Malherbe at Caen); M. Maurice Roger (Professor at the Lycée Carnot); Madame Silvain-Dufour (Directress of the Sophie Germain Higher Primary School, Paris); M. Paul Simon; M. Toussaint (Director of the Training College at Caen); and Dr. K. Yoshida (Professor at the Training College for Women at Tokio).

I wish here to express my thanks to Mr. Cloudesley Brereton and Dr. J. B. Paton for introductions with which they kindly furnished me.

CHAPTER II.

MORAL INSTRUCTION IN FRENCH SCHOOLS FROM THE CATHOLIC POINT OF VIEW.¹

By the Rev. EDWARD MYERS, M.A.

ONE of the few points upon which there is union of ideas among French educationists is the necessity, in the interest alike of the individual and the nation, of some kind of moral instruction and training. How are that instruction and training to be given? The answer involves educationists in the bitterest of conflicts between two rival systems, the one, the older system, basing all moral ideas and training upon religion, the other being non-theological or neutral.

In the present paper it is proposed to state the question historically, glancing briefly at the ideal formerly aimed at in French schools, its realisation in a limited number of non-State schools of the present day, its rejection by the official schools; and then to take into account some of the

¹ The paper is based upon a close personal acquaintance with French clerical opinion extending over more than fifteen years. The writer received his early schooling (1889-93) at Menin, a Belgian frontier town, which forms one with the French town of Halluin (Nord); Roubaix, Tourcoing and Lille are within a radius of twelve miles. Since 1893 he has spent, on an average, two months in the year in that locality or in other parts of France; more particularly he has had frequent intercourse with the clergy of the Diocese of Cambrai (Nord) and with the Diocesan authorities of the Diocese of Sens and Auxerre (Yonne). He has moreover had the advantage of comparing notes with primary teachers of the Diocese of Séez (Orne) and of Agen (Lot-et-Garonne). The paper claims to be a faithful reflection, through a sympathetic English mind, of educated French clerical opinion on moral instruction and its consequences in primary schools.

reasons which have driven Catholics into hostility to the national system of education.

The Church in France, as elsewhere, maintains the existence of parental and of State rights and duties with regard to children, no less than it maintains its own rights and seeks to carry out its duties. It bases its own claim upon the fact that the baptised child is a member of the Church, and by baptism was regenerated and endowed with a new and higher principle of religious life, constituting what Catholics call "the supernatural life," which supernatural life it is the Church's one purpose to foster: hence its indirect claim to the right to see that nothing shall interfere with the due development of that religious life; hence, too, its insistence upon religion as the very soul of education, not as a mere branch of instruction, or a medley of doctrines to be memorised.

Religion, then, is not treated as one of many branches of knowledge to be assimilated, but is something that is to affect the whole of a man's outlook upon life in its personal, domestic and social aspects; and hence that teaching, which elsewhere is given under the heading of moral and civic instruction, is in the French Catholic schools given through the medium of catechetical, literary and historical lessons, and always in a distinctly religious spirit.

Speaking of the French primary schools which still exist (4,491 have been closed since the Law of 7th July, 1904), of which the syllabus is not under State control, religious instruction, in the above wide meaning of the word, has in the last thirty years reached a very high degree of perfection. The Catechism of St. Sulpice has left its mark upon the Catholic schools of the country; there is no lack of good manuals, though perhaps one catechism for the whole of France is a desideratum. At present almost every diocese has its own catechism, and in spite of the efforts made to attain uniformity, the

effects of the reaction resulting from Napoleon's imposition of the "Imperial Catechism" in August, 1806, still make themselves felt.

The unit of organisation of religious and moral instruction is consequently diocesan ; the syllabus of studies is diocesan ; and the system of examination is again diocesan. The divergence between the various syllabuses is very slight, but is sufficient to deprive the country of the benefit that accrues to Belgium, for instance, from the uniform use of the Mechlin Catechism, whether in French or in Flemish, not only as the background of religious and moral instruction in primary and secondary schools, but also as limiting in certain dioceses the range of sermons preached by the junior clergy.

None the less, the French Catholics in their primary schools do give a very definite and systematic course of religious and moral instruction and training. They know exactly what they want to produce : true men and women with a full sense of their duty to God, to their fellow-men, and to themselves. They realise that this sense of duty is not to be learnt like a lesson in school ; that occasional, nay, even frequent, references to it will not suffice ; that it must be taught by word and by deed, and that the very surroundings have their bearings upon it ; that life must be lived with this sense of duty ever to the fore ; hence the insistence, in the face of opposition and competition which would have crushed any less in earnest, made at the cost of great personal sacrifice on the part of Catholic teachers in Catholic schools, upon the cultivation of a Catholic atmosphere. This, in the concrete, is their way of expressing the truth that education is not synonymous with instruction ; that moral education and training must go hand in hand with the child's mental development.

An adequate amount of intellectual food must be

provided, and this is done in the catechism lessons which invariably centre round the explanation of the Apostles' Creed, the "Our Father," the "Hail Mary," the Ten Commandments of God, the Commandments of the Church, the Sacraments, and the Christian virtues. It is usual to learn the text of the catechism by heart, questions and answers. The practical and personal importance of the doctrines is more particularly explained in connection with the preparation for the Sacraments, and attention must be drawn to the two years' course of catechetical instruction preliminary to being admitted to "make the first Communion".

The relation in which the creature stands to the Creator, and the obligations which result from the practical recognitions of that relation, form the groundwork of the explanations of moral obligation, and this is strengthened by the teaching of the Christian revelation.

The practical lessons are based upon the life of Christ, and His Divine example is made the standard of the children's own lives. The appeal to the example of Christ and of His followers, the saints, strips the Catechism lesson of the dry formalism which might tend to characterise it; and the fostering among the children of various devotional practices helps to introduce what has been learned into their daily lives. Thus a living appeal is made and one to which the children can respond. The examples of the Saints furnish the means of gradually inculcating a love of purity and horror of vice, long before the child realises what precisely sexual evil is, and thus furnishes it with a powerful help when the passions awaken.

It will be seen, then, that the aim of the French Catholic schools is to inculcate Catholicism as a life to be lived, not merely as a doctrine to be taught and learned, or as a collection of information to be acquired whether in or out of school. Further, there should be noted the advantages

possessed by the Catholic teacher, in the community of belief and of moral sanction applying equally to himself and to the pupil ; in the precise and definite character of his teaching ; in the authority in the name of which he gives that religious, moral and civic teaching, which it is impossible that any child of primary school age should reason out for itself. Moreover, he can appeal to all the arguments and considerations which a conscientious neutral moral instructor uses ; and, in addition to these, he has a more potent influence at his disposal—the most potent of all moral influences—religion.

The teaching of the catechism was continued in French public schools down to 1882, when its place was taken by moral and civic instruction. The history of phases of the victorious anti-denominational campaign is beyond the scope of this paper : the religious spirit had ceased to animate the teachers whose duty it was to impart Christian teaching ; it had been damped or destroyed by the all-pervading spirit of scepticism. The blame of that failure is not to be laid at the door of the present generation of French Catholics, nor even at the door of the earlier generations during the nineteenth century ; the principal cause must be sought in the abuses of the *ancien régime*, in the destructive work of the Revolution. The clergy returned to France, after the Concordat, embittered against the ideas which had occasioned them so much suffering ; their diminished numbers never enabled them to do more than minister to those who sought their ministrations ; meanwhile great industrial centres were growing up outside their religious and moral influence, and were composed of men who spoke a different language and had different ideals from the language and ideals current in religious circles. The conflict was inevitable, and the result a foregone conclusion. Catholicism was eliminated from the schools.

56 Moral Instruction and Training in Schools

Now, bearing in mind the Catholic ideal as above set forth, their first objection to neutral moral training will be obvious. It was Catholicism alone which gave life and soul to their education; its place was to be taken by moral and civic instruction and their ideal destroyed.

There can be little doubt that in the minds of men like Jules Simon and Jules Ferry, their legislation was anti-clerical and not anti-religious. The school was no longer to be the battle-ground of religious ideas, but no party, no system, no church was to be the worse for it. Neutrality doubtless implied secularisation, and the teachers were bidden not to speak of the positive religions, and their duties as regards moral instruction were laid down in the ministerial instruction of 1883; they were to teach—

Cette bonne et antique morale que nous avons reçue de nos pères et que nous nous honorons tous de suivre dans les relations de la vie, sans nous mettre en peine d'en discuter les bases philosophiques.

The idea of God and of a future life were still to be inculcated, but that did not satisfy Catholics. They opposed the moral instruction, first, as an obviously hostile move against themselves, and secondly, as being entirely inadequate to prepare men for the struggle of life.

They did not, and do not, deny the possibility of a sound ethical system, involving an idea of initial and fundamental rightness and wrongness, based upon reason as apart from revelation. But they deny the right, in presence of the fact of revelation, to disregard the fuller light cast upon, and its transformation of, man's obligations; and furthermore they contend that whereas ethical motives may affect the cultured few, religious motives alone will appeal to the many, who have neither the capacity, the leisure, nor yet the will to devote themselves to such a course of study as is requisite to equip the

student of ethics. And consequently they urge that in practice the moral instruction and training as apart from religion have no authority, no binding force, no sanction; that the traditional morality of France was based upon religion, and that to eliminate positive religion was to undermine morality.

And many hard and bitter words were exchanged between the extremists on both sides.

Were Catholics right in their contention? Or has the history of moral instruction proved their forebodings to be the pessimistic croakings of the vanquished? Are French educationists, who have had the formation of the youth of the country in their hands since 1882, satisfied with the results?

The law on primary education was promulgated twenty-five years ago (28th March, 1882), but since that time the moral instruction of the primary teachers has not been the only influence at work: political, religious and anti-religious ideas, the social upheaval and the growth of the *Syndicats*, hereditary influences, all in their measure have combined to form the atmosphere in which the "morally instructed" generations have grown up; and the extreme complexity of the problem presented by the conditions of the youth of France to-day, is such as to make even the boldest hesitate to apportion responsibilities. Looking at the problem broadly, one cannot help being struck by a development which is daily making itself felt more and more. Under the corrosive influence of scepticism and the ridicule of time-honoured beliefs and practices, Catholicism lost its hold upon France; and making use of the effects of that influence, the *anti-clericals* ousted Catholicism from the State schools, but retained the traditional morality without a close analysis of its basis. But now the same corrosive influence is at work upon the older morality, and secular moralists are at their wits' end to

58 Moral Instruction and Training in Schools

devise a consistent foundation for as much of it as they are anxious to retain.

Once the "Neutral" school became known as the State school, it followed in its teaching all the successive variations of opinion of those in power. The school became the political battle-field, and one by one the old ideas of the morality *de nos pères* have given way to the "gospel of the future".

The idea of God and of a future life was retained in the syllabus of moral instruction, but not as the basis of that instruction: at the end of nine months of moral instruction the question came up for summary treatment—unless the teacher chose the excuse of an overcrowded time-table to shirk the question altogether. Now, there is a growing feeling throughout the country, voiced by teachers¹ and by the *Ligue de l'Enseignement*, that it is an outrage upon the rights of free thought to limit the range of the instructor's remarks concerning religion, and to impose the obligation of speaking about God.

Thirteen years ago M. Devinat, now Director of the Auteuil Training College, wrote in the *Revue de l'Enseignement Primaire*, 25th October, 1895:—

Pour enseigner Dieu, il faut croire en Dieu. Or combien trouvera-t-on d'instituteurs aujourd'hui dont l'âme soit sincèrement religieuse? On peut affirmer sans exagération que, depuis 1882, l'école laïque publique est, à peu de chose près, l'école sans Dieu.

Ideas have moved rapidly since M. Ferdinand Buisson, then *Directeur de l'Enseignement Primaire*, indignantly repudiated the term *école sans Dieu* in the *Revue Pédagogique* (1892, vol. i., p. 368). For in January, 1904, he commended to the attention of teachers, by the preface he wrote for it, M. Alfred Moulet's little book on *L'idée de*

¹ See Goyau, *L'École d'aujourd'hui*, 2nd series, p. 206 (Paris, 1906).

Dieu et l'éducation rationnelle (Paris: Storck). There M. Moulet, who is professor in the Training College of Lyons, suggests that the teacher, on introducing the idea of God, should respect the freedom of the child, and should emphasise that freedom in these words: "Tu es libre de confesser ou de nier Dieu, et ta raison est souveraine" (*op. cit.*, pp. 86-89).

The philosophical considerations upon which the *Ligue de l'Enseignement* based its demand at the Congress of Caen in 1901 for the omission of the idea of God and of the future life from the programme of studies was the subject of severe strictures on the part of M. l'Inspecteur Général Darlu in the *Revue Politique et Parlementaire* of 10th April, 1905, in the course of which he accuses the educational leaders of reducing morality, which they term scientific, to the opinions of the Socialist, or Radico-socialist party.

It is necessary, pursues M. Moulet (p. 94), that in the ideal school "une morale rationnelle ramène les yeux de la créature sur la terre réhabilitée et sur la matière évolutive," and its aim must be "restituer au milieu social l'énergie que les religions gaspillent au service d'un au-delà hypothétique et de leurs prêtres".

I avoid quoting the Catholic denunciation of "godless schools," and simply draw attention to the movement of ideas concerning the very meagre deistic teaching still retained on the programme of moral instruction in France. The present cry is "Laïsons la Laïque!"

All moral teaching is to be based upon reason, and all appeals to the child are to be based upon reason. "Authority" and "obligation," however, remain stumbling-blocks. If the individual declines to see any reasonable grounds for either, what then? For a time it seemed as though "moral instruction" was likely to prove a powerful weapon in the hands of a highly centralised Govern-

ment, and down to 1900 the praises of central authorities for the *maître-d'école* knew no limits: now, the teachers are strongly organised, they have grievances, and what is more serious, they have opinions of their own which are not always those of the central authorities. They have taught the supremacy of reason so long that they themselves have learnt the lesson. The panaceas of Socialism have long appealed to many, the "peace-at-any-price" school of diplomacy has won the hearts of others, the violent anti-militarism of Hervé counts its schoolmaster admirers by the thousand. Catholics in the past contended that, given a religious foundation, you know where you are, you have a definite standard; whereas with "moral instruction" you depend upon the ever-varying ethical standard of the locally dominant school of philosophy; you depend upon the ideas of the teacher himself, and if he is an anti-militarist, an internationalist, if he flouts the very idea of patriotism, if he declaims against the robberies of capitalists, or if he frankly refuses to suppress his militant agnosticism, who is to check him? The officers of the Army and of the Navy alike complain of the insubordinate spirit of the new generation of recruits,¹ certainly not to be wondered at in the light of the vigorous insistence upon the dignity and independence of man, which has been impressed upon them for so long. But more startling is the state of affairs revealed by M. Émile Bocquillon's now famous book, *La crise du Patriotisme à l'École*. The author is a public schoolmaster in Paris; his book is one mass of documents showing the extent to which the anti-patriotic spirit of internationalism, with its correlative anti-militarism, has invaded the primary teachers of France, and through them the primary schools of France, and the extent to which the

¹ Cf. Le Général de Négrier, "Le Moral des troupes," *Revue des deux Mondes*, 1st Feb., 1905.

majority of educational publications are imbued with the same spirit. M. Gustave Hervé, too, famous for his wish expressed in 1901 to "planter le drapeau français dans le fumier," was chosen in 1904 as director of the important *Revue de l'Enseignement Primaire*, which has no less than 14,000 subscribers amongst the teachers of France; and therein he urged teachers to preach desertion, and to teach their school children *L'Internationale*, the words and music of which the *Revue* printed for their convenience. The introduction of M. Hervé's *Manuel d'Histoire* as a prize book into some of the French schools led to a debate in the French Chamber of Deputies on 3rd June, 1904, in the course of which M. Chaumié, Minister of Public Instruction, indignantly repudiated Hervé's book and its anti-patriotic contents, and his action was approved by 468 deputies in a house of 515. So far, however, from checking the internationalist movement, that vote would appear to have concentrated the attention of the readers of the *Revue de l'Enseignement Primaire* upon the introduction of Hervé's book, adapted for school use, into the departmental list of text-books, and with no small measure of success.¹

The precise aim of the organisers of moral and civic instruction in France was to raise up a race of patriots devoted to their country's interest and honour: the result of their efforts is far from realising their ideals; an ever-increasing number of the teachers of France would seem to treat the very idea of patriotism as mere jingoism, and the consequences in a country with a conscript Army will make themselves felt with ever-increasing acuteness.²

The Catholics of France contend that all this is a very natural consequence of the removal of religious sanctions of morality. With the idea of God banished or mutilated,

¹ Bocquillon, *op. cit.*, p. 298.

² *Ibid.*, pp. 438-40.

the idea of obedience scouted, the idea of submission and discipline based upon the direct appeal to the individual mind at the moment such submission is demanded, what wonder, they say, that thinking Frenchmen are anxious for the future when they see the part played by the teachers in the politics of the day. They contend that *the* weak spot of the whole French system of moral instruction, and indeed of any moral instruction on non-theological lines, is its entire dependence on the prevailing tone of society, in that it has no authority, no sanction, apart from that society. And consequently, when the tone is low and lax, the teacher cannot take upon himself to stigmatise or qualify the conduct of the local leaders, whatever the character of their lives or example—since he holds his place in France through political influences—nor yet can he come into conflict with the parents of his children.

At the present moment France, thinking France, is in the throes of a very serious moral crisis. *La morale laïque*, as hitherto expounded, contains too much that recalls the old morality to be to the liking of advanced thinkers. The idea of obligation is particularly galling to not a few. New systems of morality are literally pouring from the press. At first sight this activity of ethical speculation seems far removed from the point which concerns us at present; and yet it has a very close connection with it, and a very grave bearing upon it, since each new system has its popularisers, and new *cours de morale* for schools multiply as do the systems.

And the problem still remains, "Are we to rid morality of God? And shall we be acting wisely in so doing?" Anxious to ascertain what is the real state of opinion in France, M. Paul Gsnell addressed two questions to a number of eminent and representative Frenchmen:—

1. Peut on concevoir, peut on admettre, une morale sans Dieu?

2. La morale laïque, à supposer qu'elle ne fut pas un concept contradictoire, pouvait-elle prétendre au gouvernement de toutes les consciences?

The answers will be found in *La Revue* for 15th November and 1st December, 1905. Many systems of *morale laïque* are barely mentioned, others are treated at greater length. But the conflict of theories, and their conflict with current morality, accurately reflect the state of anarchy at present prevailing in ethics in France.

Twenty-five years ago M. Fouillée, whose works have had a very considerable influence in educational circles in France, in the preface to his *Critique des systèmes de morale contemporaine* remarked:—

On a écrit jadis des pages émouvantes pour montrer comment les dogmas religieux finissent; on pourrait en écrire aujourd'hui de plus émouvantes encore sur une question plus vitale: comment les dogmas moraux finissent.

Things have gone from bad to worse, and in his *Le Moralisme de Kant et le Moralisme Contemporain* (Alcan, 1904), he remarks:—

De nos jours, plus encore qu'il y a une trentaine d'années, c'est la morale même qui est en cause, soit en tant que réelle, soit en tant qu'utile et nécessaire. . . . J'ai lu avec le plus grand soin, pour m'éclairer sur ces hautes questions, ce que mes contemporains ont écrit dans les sens les plus divers et les plus contradictoires. J'ai essayé de me faire en quelque sorte une opinion sur toutes les opinions. Faut-il le dire? J'ai trouvé dans le domaine moral un tel désarroi d'idées et de passion . . . qu'il m'a paru indispensable de mettre en lumière ce qu'on pourrait appeler la sophistique contemporaine.

The most serious danger comes from the complete revolution taking place in the whole moral outlook, in the way of stating the problem and solving it, in the substitution of a new morality for the old. To morality are applied the methods of the positive sciences. The de-

ductive method is to be replaced by the inductive; morality is linked no longer with psychology but with history. No further need of psychological analysis; we are to look into the past and the present, and see what has been done and is being done; the moralist establishes a moral law by observation as does the physicist and the chemist. Such are the ideas spread abroad by so influential a sociologist as M. Durkheim; they are popularised in the recent *Manuel de Morale* (Paris: Delagrave, 1905) of M. Richard.

The old morality was first of all the standard of individual life: man recognised his duties as a man and led up to his duties as a social being.

The new morality is essentially social; the problem is man's adaptation to his social surroundings—which impose obligations and regulations upon him in return for the advantages received: the individual conscience is but an echo of the social conscience. The individual has duties to himself because of the duties he owes to society, and because any fault against himself will recoil upon society, upon the future of society.

Inward morality has disappeared; external circumstances alone, so far as they are favourable or unfavourable, create morality; evil and pain become synonymous, and that alone is morally evil which causes another to suffer.

The writers of books of ethical theory are usually men of a certain intellectual status, have enjoyed a liberal education and are accustomed to weigh the *pros* and *cons* of the questions they treat. Not so the average school-master who adopts, and transmits, the conclusions contained in the popular manual of moral instruction recommended by the educational publication to which he subscribes.

The anarchy which prevails among the leaders of ethical thought is unfortunately being transmitted through the teachers to the schools of France.

The "neutrality" of moral instruction in France has been insisted upon again and again by official apologists, in spite of the protests against the possibility and desirability of such neutrality, made by Catholics and Free-thinkers alike from their respective standpoints.

The fact of this "neutrality" is denied by many Catholics; and when evidence is asked for, they point to the character of the influence exercised over the young teachers in the departmental training colleges. How does the neutrality of moral instruction work out there? How is it witnessed to by the books that circulate in teaching circles, by the books written by those who shape and control the working of the machine?

When the educational boom was at its height, and the departmental training colleges, which now find great difficulty in finding sufficient pupils to keep them going,¹ were first opened, a number of brilliant and energetic writers devoted themselves to the production of manuals for teachers' use: Paul Bert, Ragot, G. Compayré, Payot; and educational reviews and papers were founded to continue the work begun in the training colleges. Discreetly in the background, but in effective control of all that was done, was M. Ferdinand Buisson, who for no less than eighteen years, from 31st August, 1878, to 1896, held the all-important post of *Directeur de l'Enseignement Primaire*.

If one wants to form a true idea—without any possibility of being mistaken—of the character of the moral instruction and training given in the training colleges, it must be sought in the works of MM. Buisson, Payot, Compayré, etc., in the official proceedings of the *Ligue de l'Enseignement*, in the educational reviews, and more particularly in *Le*

¹ M. Ferdinand Buisson in the *Manuel général de l'Instruction Primaire*, 3rd Jan., 1903, on "Le Péril Primaire"; cf. Goyau, *L'École d'aujourd'hui*, 2nd série (1906), pp. 22-30.

Volume, edited by M. Payot, the review which is by far the most widespread amongst teachers. M. Payot's recent book, *Les Idées de M. Bourru*, is merely a condensed summary of articles which have been appearing in *Le Volume* during the last five years. M. Payot occupies the influential position of *Recteur de l'Académie de Chambéry*, and is consequently the direct superior of all the training colleges within that educational province. In 1904 he published a *Cours de Morale* for the use of schoolmasters (Paris: Colin). In it he brings his more technical philosophical work well within the reach of the primary teachers. He introduces his work with the following words which incidentally give us his estimate of the moral instruction given in schools:—

Nous publions (he remarks in his preface) un *Cours de Morale* conçu d'après un plan nouveau.

Ce qui manque à l'école laïque, c'est un enseignement moral indépendant non pas seulement de tout dogme, mais de l'état d'esprit qui résulte de longues traditions confessionnelles: l'enseignement moral n'est pas "laïcisé". Aussi les cours en usage ne sont-ils qu'une prédication au nom d'un devoir qu'on accepte sans l'établir: simple démarquage des morales, religieuses, cet enseignement ordonne, mais ne démontre pas. Fais ceci! Fais cela! Pourquoi? Fais, ne raisonne pas! A cette méthode dogmatique, despotique, substituons l'appel constant à l'expérience, à la réflexion, à la raison. Le prêche sans efficacité doit faire place à un enseignement moral digne de la pensée philosophique actuelle, c'est-à-dire fondé sur les résultats généraux de la Science contemporaine.

It is upon human solidarity that M. Payot bases the whole of his moral code, that solidarity which time and again MM. Buisson, Séailles, Fournière, have shown cannot possibly be made the basis of a sound code of morality.

The work is an admirable example of exactly the type of manual of moral instruction which forces Catholics to

combat the secular system, not because of the majority of the principles inculcated or of many of the reasons upon which they are based, but because the system appears to them to be radically unsound, and also because of the examples by which moral principles are at times illustrated, and which seem to be so chosen as to discredit the Church and its institutions (*cf.* pp. 107, 109, 157, 159, 160, 177, etc.). Furthermore, in spite of its professions of proving all that it advances, it appears to them as dogmatic in its tone as any religious catechism could be. Moreover, in common with most of the other manuals of moral instruction, it shirks *the* great problem of moral education—moral purity. M. Payot's chapter on "Dieu et la Vie Future"¹ may be commended to the attention of those who retain any illusions as to the character even of the vague Deistic teaching which figures in the programmes of schools and training colleges. Yet even that is now out of date. The twenty-first *Congrès National de la Ligue de l'Enseignement*, held at Caen in 1901, "émet le voeu que *le chapitre des devoirs envers Dieu* soit supprimé dans le programme officiel, et qu'on y substitue dans ceux des écoles normales des notions sommaires de l'histoire des religions".

Their wish was soon realised; by *arrêté ministériel*, dated 3rd August, 1905, M. Bienvenu-Martin, Minister of Public Instruction, remodels the syllabus of studies in training colleges: God and the future life have disappeared from it.

M. Payot's works are standard works in French training colleges, most of them are more than mere text-books—they are the books to which Normalists are referred for such complementary information as their over-crowded time-table leaves them leisure to seek. His position is

¹[In the 5th edition of the *Cours de Morale* (1908) it has been replaced by a chapter on the "Évolution des croyances religieuses," pp. 189-212.]

definite and clear; he is a Spencerian agnostic, and doubtless the schoolmasters of the future who have come under his influence will preach the religion of the Unknowable.

Viewing the training colleges from a practical Catholic standpoint, the impression one gathers from the clergy one meets is that they are fatal to the religious belief of those who for three years are subject to their influence, chiefly because of the character of the moral instruction given in them. And if, by a combination of fortunate circumstances, a teacher does retain any trace of denominationalism, he is hardly considered a fit person to give moral instruction.

As *l'École Nouvelle*, an educational publication edited by M. Devinat, remarked on 4th July, 1903 (p. 313):—

L'évolution continue de l'école laïque y rend de plus en plus délicate la situation de pareils maîtres. La neutralité pure et simple a beau être seule inscrite dans nos lois, personne n'ignore en effet que par la force de choses, l'Ecole Laïque a vu se constituer en elle, à côté de sa neutralité confessionnelle, une sorte de doctrine morale positive. S'efforçant d'édifier, hors de tout évangile et même de tout déisme, une éthique universelle, il y aurait avantage pour elle à n'être servie que pas des gens qui sont convaincus de l'efficacité de cette morale purement humaine. La plupart des croyants sont mal propres à cette besogne.

We have purposely avoided the very telling objection raised by French Catholics against "moral instruction," based upon the practical results witnessed to by the distressing increase in juvenile criminality throughout France. The argument depends for its force upon statistics, and it is the expert alone who is competent to interpret the full meaning of such statistics. The alleged existence of the fact has long been ascribed to mere sectarian prejudice, but French sociologists have come to realise that it is unfortunately based on a more tangible

foundation. *L'Académie des Sciences morales et politiques* has chosen as the subject of the treatise to which will be awarded the *Prix du Budget* for 1908: "Des causes et des remèdes de la criminalité croissante de l'adolescence".

The results of the investigation will be looked forward to by educationists throughout the world with more than ordinary interest, and will no doubt cast considerable light upon the vexed question of the value of moral instruction in France.

CHAPTER III.

MORAL INSTRUCTION IN FRANCE: SOME NOTES OF AN INQUIRY.

By MR. T. EDMUND HARVEY, Warden of Toynbee Hall.

ALL who endeavour to study the problems of education know too well how hard it is to obtain a clear view of them when they have been made the subject of a keen political struggle. It must, therefore, be no light task to obtain a satisfactory judgment on the actual position of moral instruction in the schools of France. Opinion is still keenly excited, and not on one side alone, in consequence of the recent separation of State and Church, and subsequent events have in many cases only increased the mutual hostility and distrust. In such an atmosphere it is hardly possible for men to do justice to the truths they are defending, still less to recognise the truth on their opponents' side.

Again, although almost a generation has passed away since the establishment of "lay instruction" in the schools of the State, it is too soon to judge the results that the change has brought. Moreover, until quite recently the definite "moral instruction" given in the schools included a certain amount of religious and theological instruction, and at the present moment it would be difficult to say that the final stage of this change has been reached. To compare the influence of school and home, to weigh the different factors in the mental atmosphere of teacher and child, would be in any case a difficult task.

Yet while it is hardly possible to give an impartial and truthful survey of the present situation in France, one may at least mark certain tendencies that are at work, and note some of the difficulties which remain to be solved. Moreover, in comparing notes and impressions from most varied sources, and very different schools, there still remain, in spite of all contradictory evidence, two points on which it is possible to speak with some confidence: the first a negative conclusion—that the mere insertion of moral instruction in the school programme, in place of the Christian or theistic instruction of former days, has not settled the profound difficulties which are connected with the question of moral education; the second a positive one—the supreme significance of the character and the personality of the teacher as an influence, and an all-important influence, upon the child, with whatever restrictions instruction may be given, and upon whatever theories it may be based.

To illustrate the extraordinary diversity of view that exists amongst men of judgment and experience, quite apart from difference in politics and religion, one may cite the opinion of two headmasters, each in their way men of marked distinction in their work. In one case the *provisieur* of a *lycée*, who had himself given courses of lessons on morals, spoke enthusiastically of the success of the present system: it involved no religious difficulty; his colleagues were all university men, the flower of France, who prided themselves on the impartiality with which they handled subjects that might cause offence to any susceptible conscience. Moreover, in earlier days people had reproached the education given in the *lycées* with having no basis of morality; the charge was not true, but the lesson on morals furnished now a clear and convincing reply. Were there any danger of hurting the conscience or wounding political or religious susceptibilities, parents were only too ready to complain; such complaints were not infrequent

in the case of the teaching of history, but there had never been one in the case of moral instruction.

With very different words the headmaster of an elementary school spoke of his dissatisfaction with the system. He was himself a Freethinker and did not wish to return to former conditions, but he spoke sadly of the way in which the old sanctions had been removed and nothing put in their place; again and again, too, he was faced with practical difficulties of a real kind, sometimes in the injudicious teaching of a junior master, sometimes in the home lives and surroundings of the boys themselves.

This divergence of outlook was not due merely to the difference of the problem as it affects secondary and primary education, and one hesitates to say that it was merely the result of variety of temperament. It is true that in the *lycées* the difficulties are not the same, and it is naturally possible with older boys to treat of subjects for which the minds of children of thirteen are ill adapted. One must not forget, moreover, that although the State *lycée* is still regarded by many devout Catholics as irreligious or anti-religious in its influence, the place of definite religious instruction is provided for in it through the *aumôniers*, who remain, even by the terms of the Separation Law, as recognised officials.¹ While in the elementary school no provision whatever is made for this dogmatic teaching, in the *lycée* the parents are asked on the entry of their boy into the school whether they wish him to follow any course of religious instruction and, if so, whether it should be Catholic, Protestant or Jewish.

The opinions of the headmaster and the principal referred to above are quoted rather as illustrating the

¹The chaplain does not form a necessary part of the staff, but may still be appointed at the public expense. "Pourront être inscrites aux budgets de l'Etat, des départements et des communes, les dépenses relatives à des services d'aumônerie et destinées à assurer le libre exercice des cultes dans les lycées et collèges" (Loi, 9 déc., 1905).

divergence of view existing amongst experts, than as representing the views most general amongst the authorities of the elementary schools and of the *lycées*; but they serve to remind the student of the different circumstances of the two classes of school. After five years it is still probably too soon to write of the results of the organised lessons on ethics in the *lycées*. To judge by the opinions of a number of past and present pupils, some of which were given quite unconsciously in the course of casual conversation, they are often regarded by the boys as lightly as are Paley's *Evidences* or *Divinity Moderations* by the average undergraduate. "No one takes the course seriously," was one boy's comment, and it was re-echoed by a group of his friends. The definite teaching of the Catholic and Protestant chaplains varies greatly with the personal powers and attractiveness of the men who give it. The lay teachers are not always predisposed in its favour, as it often interferes with the regular work of their pupils, especially at the time of first communion. It was somewhat of a surprise to find that an ex-pupil of one of the largest and best Catholic secondary schools, very popular amongst its old boys, was equally positive as to the small influence exercised by the direct dogmatic teaching. This was, no doubt, partly due to the lack of teaching experience and teaching ability of the priests who undertook this work. They were unable, as he said, to maintain order, and no one paid much attention to the lesson.

In the case of this institution the positive influence upon the boys would seem to be due rather to the general spirit of the college and the sympathy of most of its lay teachers with the religious attitude towards life—an attitude which would appear to be quite consistent with a frank acceptance of modern scientific methods. One teacher was quite explicit in avowing this point of view; a devout Catholic himself, he seemed to regard the laicisation of national

education as inevitable, and not as an inevitable disaster. This must not, however, be considered to represent the view of the heads of the Catholic colleges. When ethics became an obligatory subject in the *lycées*, it was suggested to one such principal that he might do well to add this subject to his own programme; he agreed, but the only result was an additional class in religious instruction, given not by the ordinary teachers, but by the priests. The lack of success in such teaching as this is emphasised by contrast with the very marked impressions left on the character of their pupils by a number of teachers working under the lay system of the State. In one case the instrument used is a course of literature, in others lectures on philosophy. The *Déracinés* of Maurice Barrès gives a remarkable picture of the moral effect on his pupils of the personality and teaching of such a powerful teacher in a provincial *lycée*.

The philosophy classes in the French *lycée* are given to the older boys, including, under recent regulations, boys who do not remain to go on to the university, but pass out to enter business life between the ages of sixteen and eighteen; they are attended at an age when a boy is naturally inclined to inquire and to ponder about many of the problems of life. The courses of definite religious instruction, on the other hand, are mostly taken at a much earlier age. One abbé, referring to this fact, expressed his regret that it was customary to prepare children for their first communion at the early age which is now all but universal in France; he would greatly prefer postponing this from twelve or thirteen to fifteen or sixteen, when it would be possible for the preparatory instruction to be better understood, although the *catéchisme de persévérance* does ensure that a certain number of older children follow up their earlier instruction. The difficulty of postponing the age at which the first communion is

taken is doubtless increased by the fact that at thirteen they leave the primary school and are free from its restraints.

After the inauguration of the great change of 1882, Jules Ferry spoke of the lessons on ethics as demanding nothing of the teacher which could not be asked of every man of good sense and honest heart; he meant, he said, by the morality they were to teach their children "cette bonne et antique morale que nous avons reçue de nos pères et mères, et que nous nous honorons tous de suivre dans les relations de la vie sans nous mettre en peine d'en discuter les bases philosophiques". This was to be the peculiar task of the teacher; religious instruction was to be left to the Church and to the family.

So widely was this view accepted that the Protestant churches for the most part no longer thought it needful to support their own elementary schools, the number of which ¹ shrank from 1,500 in 1882 to 95 in 1906. This was not, however, the view taken by a large section of Catholics, who continued to attack the State lay system, and to protest against the effects of the moral teaching which it gave.² While in some districts the atmosphere of the school remained Catholic in sympathy, in others it became increasingly difficult to remain neutral. A growing party spoke of the teacher as the priest of democracy, whose duty it was to feed the coming generation with ideas, to reveal to them the truth. This high ideal of the teacher's office was not always carried into practice in the spirit of Jules Ferry's advice: "Parlez . . . avec force et autorité toutes les fois qu'il s'agit d'une vérité incontestée, d'une précepte de la morale commune; avec la plus grande réserve dès que vous risquez d'effleurer un sentiment religieux dont vous n'êtes pas juge".

¹ 75^{me} rapport de la société pour l'encouragement de l'instruction primaire parmi les protestants de France, p. 28; 76^{me} rapport, p. 27.

² See L. Lescoeur, *La mentalité laïque et l'école*, 1906, and Chanoine L. Désers, *Les morales d'aujourd'hui et la morale Chrétienne*, 1907.

It may be open to doubt whether the actual attitude of many teachers of to-day would have been what it is, were it not for the fierceness of the polemic with which their work has been assailed ; on both sides of the controversy opinion has grown embittered, and there has been less and less desire to tolerate the opinions, and still less the practice, of opponents. This attitude is seen in a sentence or two taken from a number of manuscript essays written by elementary teachers, culled for me by one who had the opportunity of perusing a large number of such exercises : "Le vrai, c'est le rationnel". "Le travail de l'esprit n'a pas toujours un point de départ rationnel ; parfois nos idées découlent d'un principe *vrai* en apparence, mais *faux* en réalité." "L'église avait intérêt à maintenir la société dans l'ignorance et la superstition." There is a tendency to replace what is regarded as the idolatry of former days by a new idolatry, the worship of "facts". "Ne nous plions pas docilement devant l'autorité," writes one teacher, "sans savoir si elle détient la vérité ; inclinons-nous devant les faits. Il n'est pas permis à tout le monde de découvrir la vérité, mais il est permis à tous de se soumettre à ses lois." It is not a long step, in practice, to pass from a sentiment like this to the apotheosis of the man of science, whose dicta are accepted as infallible in a spirit as unscientific as any against which he himself had to struggle in his own day. "L'instituteur, éducateur du peuple," says another teacher, "doit prémunir l'enfant contre les erreurs inculquées par ses père, mère et nourrice. . . . Qu'il inculque à ses élèves une juste estime de la science et de la raison, en même temps que le mépris de ces traditions ridicules que le bon sens réprouve et que l'expérience condamne."

Such intolerance of the convictions of others is doubtless exceptional ; but the instance does not stand alone. Only recently a visitor to a little country school heard

the teacher, who himself went to mass, explaining to his boys that the idea of life after death was an absurd invention; "what happened was simply that the body rotted away in the ground, and there was an end of it".¹ One cannot think that many teachers would have spoken in this way in a country where kindly tact is a natural gift and where the teaching profession are such constant examples of it.

During the larger part of the last twenty-five years it must be remembered that definite theistic teaching formed a part of the regular course of instruction. Thus, until quite recently the first reading-book in use for the elementary classes in Paris began with the lesson *Dieu*. This is, however, rapidly being altered; in one well-known school manual the four pages on the Deity are replaced by a few paragraphs on evolution.² One popular reading-book illustrates the change of spirit in a somewhat amusing way. In *Le tour de la France par deux enfants* two children visit the principal cities of France and the chief objects of interest there; in the last edition they no longer enter the cathedrals. Whether the motive be to

¹ This was reported to me by the visitor in question.

² It is true that the official *plan d'études* for elementary schools still preserves in the programme of moral instruction of children from nine to eleven years of age the subsection of "duties to God". The whole paragraph in question reads as follows:—

"*Devoirs envers Dieu*. L'instituteur n'est pas chargé de faire un cours *ex professo* sur la nature et les attributs de Dieu; l'enseignement qu'il doit donner à tous indistinctement se borne à deux points.

"D'abord il leur apprend à ne pas prononcer légèrement le nom de Dieu; il associe étroitement dans leur esprit à l'idée de la Cause première et de l'Etre parfait un sentiment de respect et de vénération; et il habitue chacun d'eux à environner du même respect cette notion de Dieu, alors même qu'elle se présenterait à lui sous des formes différentes de celles de sa propre religion.

"Ensuite, et sans s'occuper des prescriptions spéciales aux diverses communions, l'instituteur s'attache à faire comprendre et sentir à l'enfant que le premier hommage qu'il doit à la Divinité, c'est l'obéissance aux lois de Dieu telles que lui les révèlent sa conscience et sa raison."—*Organisation pédagogique et plan d'études des écoles primaires élémentaires*. Cours moyen. Section III., ed. 1907.

78 Moral Instruction and Training in Schools

avoid a subject of controversy or to ignore an object of superstition, the change of attitude suggested by the alteration is very significant.

To pass to the actual teaching in the ordinary schools one must at once gladly recognise that a large part of the lessons on ethics are non-controversial in character, and, whatever may be thought of some of the other lessons, there would appear to be very great advantages in the organised civic instruction, which is sometimes given as part of the course of *morale* and sometimes connected with the teaching of history and geography. By this means every boy has the opportunity of forming some notion not only of how his country is governed, but of his own future part in civic life: in particular, the duty of the voter to take part in the various elections, and the meaning of the obligation of military service. At present it would appear to be less usual to explain the various public offices which are open to all to hold under a democratic system, and the forms of service which those who fill them should render to the community, though it is not infrequent to hear a teacher remind one of his less promising boys that it is open to him some day to be President of the Republic. During the *cours de morale* there occur a series of lessons on particular virtues or vices, which may be again regarded as almost entirely non-controversial in character, although one may doubt whether the pupil is likely to learn as much from a formal lesson on politeness or truthfulness as from the example and general influence of the master and his fellow-pupils.¹ Indeed, it may be objected to all these lessons, that on the one hand they are in danger of pro-

¹ The instruction now given in all schools on alcoholism stands in a somewhat different position from a lesson on the more general virtue of temperance, since it is largely concerned with imparting scientific and physiological knowledge as to the danger of spirit drinking; but these lessons have been introduced so recently into the school syllabus that one can hardly judge yet of their practical effect.

ducing moral priggishness or even hypocrisy as serious as the religious hypocrisy of former days, and that on the other hand the attempt to analyse motives, and to examine into hypothetical exceptions to the general rules laid down, may produce a mental attitude not altogether far removed from that of the pupil of a seventeenth-century casuist. The moral teaching given during the ordinary work of the school is in simpler and more imperative form. There still remains the immense difficulty (which is equally prominent in our large English cities) presented by the contrast between the moral teaching of the school and the life of the homes from which many children come. "Obéissez toujours sans hésiter à vos parents" is the motto which the children in a poor school learn by heart. Yet sometimes when the application comes it would seem to have been in bitter irony that the rule has been given. Léon Frapié has powerfully depicted, in *La Maternelle*, this contrast between the ideal morality inculcated by the able teacher and the sordid influences which surround the children at home.

The readings taken to illustrate the various lessons are often admirably chosen, but again it may be doubted whether they would not gain in force if they were not so conspicuously labelled with the moral they are intended to convey, and if the pupil were left to think this out for himself.

There are, however, a number of lessons falling in the ordinary course of the *cours de morale* which are often anything but uncontroversial. In one case, a lesson on conscience provided the opportunity to explain to a group of young boys the origin and gradual evolution of the sense of right and wrong. In several other cases lessons on toleration were largely concerned with instances of clerical intolerance in the past, but there was never mention of any intolerance committed in the name of the goddess of Reason.

In lessons dealing with the rights of citizens within the State it was interesting to observe the frequent appeal to the sentiment of solidarity (which has been described as the *mot d'ordre* of the present system). The idea of solidarity seems to be one which the individualist Republicans are willing to accept, while it also approximates to the collectivist sentiment of the Socialist; but it is evident that the teacher is often in a difficult position when dealing with such questions as property and the respective rights of the individual and the State.

In the lessons which dealt with political and social duties one noted the frequent appeal to the Declaration of the Rights of Man, which is hung on the walls of the classrooms just as the Apostles' Creed might have been two generations ago: the children learn to repeat its phrases in sonorous cadence, as a reason which explains some dogma of existing society or answers some doubt as to social rights. Instead of the schoolmen's dogma of original sin, the child now learns the dogma of 1789: "All men are born equal". There is a tendency to lay emphasis rather on natural rights than on universal duties.

These are general considerations on some aspects of the "moral instruction" in the elementary schools. If one turns from the tendencies to the method of the teaching, one cannot but pay a tribute to the admirable way in which teacher after teacher handled the lesson he was giving: only in one instance did there seem to be a serious failure in method—in the case of a teacher in a higher elementary school who explained that, since general principles should come before their application, he was giving a series of general lessons on psychology before dealing with the detailed course on ethics. It was also the only instance amongst a number of classes visited in which the lessons appeared wholly to fail in holding the attention of the boys. When one remembers that in France boys are

already discussing politics with each other at an age when in England they are only beginning to play cricket, it speaks very highly for the gifts of the French teacher that the difficulties aroused by organised moral instruction have not proved greater than they are. It may be that in the future, with more freedom to the individual teacher both as to what is taught and what is left aside, very many of the defects which exist at present may be remedied. As it is, one feels that the weight of a uniform system rests somewhat heavily upon the teacher's mind; the prevailing philosophical ideas of the moment do not encourage him to awaken in the child's mind the feeling of wonder, the consciousness of human ignorance and of the mystery of life; he does not learn to realise his own limitations, nor how empty the world is without some sense of the infinite.

It remains to speak briefly of some of the other agencies which are concerned in moral training, apart from the direct teaching of the school. These are already numerous, and show every likelihood of increasing. There are now in existence a very large number of *patronages* or boys' clubs started by Catholics and very often by priests, with a view to banding together and influencing the boys as they leave the elementary schools; and many of these, like the *Patronage Ollier* in the Rue d'Assas, Paris, are doing most valuable service. Similar agencies are at work amongst girls; and there are a number of *Œuvres* organised under similar inspiration, which not only provide club life and instruction for children and youths, but continue the work by a series of social clubs for older people and in some cases by technical instruction for both young men and young women. These societies at their best have all the vigour and life which the self-sacrifice of their leaders and the freedom of their voluntary nature ensure; they often enlist the services, as helpers, of a number of students

and young professional men; sometimes, on the other hand, the smaller *cercles* or *patronages* are but failures, especially when autocratically managed by some well-meaning priest who lacks the spirit of sympathy and the tact which are essential to the successful conduct of such institutions. The *Sillon* movement, which aims at building up a party of Christian social reform amongst the younger men in the Catholic Church, has proved a powerful inspiration to the formation of such clubs on more democratic lines than the older institutions. It is noteworthy too, how full of hope for the future many of the workers in such voluntary social agencies are. One priest whose life was largely devoted to this work spoke with confidence of the future. He was not only prepared to build on the basis of the lay State school, but even preferred it to the former system. The teachers of the old religious congregations were, he said, necessarily out of touch with ordinary life, and their moral teaching was therefore, despite themselves, to a certain extent unreal. He found that the pupils of the State schools formed better material for his work than those of the voluntary schools.

The visitor who spends an hour or two amidst the activities of such an institution cannot wonder at its success, when he sees the spirit of natural *camaraderie* that pervades the place, and the unconstrained and friendly relationship between workmen and students, priests and boys.

The Protestant churches have adopted somewhat different methods to supplement the education given in the State schools. In addition to the Sunday schools they have organised a large number of *écoles du jeudi*, the whole Thursday holiday, which corresponds in French schools to our Saturday, being thus used to provide voluntary religious classes, mostly attended by Protestants, but

in a number of cases also by other children. Many strong Protestants who regret the abandonment of their own denominational schools, which followed the introduction of secular education, are now throwing their energies into the creation and aiding of these Thursday schools, and use is also beginning to be made of the *école de garde*,¹ or play-hour school, to win the interests of the children and train them to healthy amusements and occupations.

The existence of so much voluntary work outside the State school system has stimulated the formation of lay societies which make the schools their basis, and in many cases most useful work is being done by these *Amicales*, for the *esprit de corps* of the school and the life of the old scholars. Too often, however, the brunt of the work falls exclusively on one or two enthusiastic teachers; it is not easy to get volunteer helpers who will attend regularly on week nights or on Sunday mornings to take a class in English or German or to give fencing lessons.

Less ambitious but useful work is done by such associations as that which arranges long country walks for the pupils of the Paris *lycées*, under the guidance of university men and other former scholars. It is, however, hardly possible even to allude to all the agencies which affect in one way or another the moral training of the growing generation. It is enough to note that they tend to increase not only in numbers but in vigour, and that it seems likely that in proportion as the State system of education becomes less elastic and more uniform the part played by these voluntary agencies, whether their aim be consciously religious or otherwise, will be increasingly important in the future. And in these voluntary agencies perhaps even more than in the school, the paramount importance of the teacher's personality becomes evident. "Au fond il s'en-

¹ Fr. de Witt-Guizot, "Les Écoles de Garde" (in *L'Enseignement libre*, June, 1907).

seigne lui-même. Il désire que ses écoliers soient un jour ce que lui-même aurait voulu être : c'est inévitablement le désir de tout père et de tout pédagogue ; Rabelais cherche à faire des Rabelais, Montaigne des Montaignes, Rousseau des Rousseaux,—avec des retouches," says one who speaks with great experience on this subject.¹ Perhaps this is hardly fair to the best of teachers, for it is the ideal which possesses such a man which he longs to teach, rather than his own personality ; but just in proportion as he is dominated by his ideal it is his own self that he teaches, all the more effectively perhaps in that he does it unconsciously.

¹ M. R. Périé, "L'Instituteur et l'éducation morale" (*Revue pédagogique*, May, 1906).

CHAPTER IV.

METHODS OF MORAL INSTRUCTION AND TRAINING OF GIRLS IN FRANCE.¹

By Miss ELEANOR F. JOURDAIN.

THE history of the growth of liberal ideas in girls' education in France dates from the latter part of the seventeenth century. Fénelon's treatise, while advocating that a girl should be educated to fill her place in the home and in the nation, insisted on a discipline of character which involved the submission of the will in youth. This feeling for discipline was in touch with the spirit of the age, which ranked high the quality of submission in the family, the nation, the church.

In the eighteenth century, Rousseau's theory gave a new impetus to the idea of the teacher's devotion to his work, and to that of the development of the child on natural lines, and this, notwithstanding the conventional instruction of his *Sophie*, had its influence on the education of girls.

¹ The chief fields of investigation for this inquiry have been Paris and its neighbourhood, Tours and its neighbourhood; but the information gathered has been supplemented by the result of inquiries made in Auxerre, Besançon, Dunkerque, Lisieux, Reims.

I am particularly indebted for advice and information to:—

Mademoiselle Brémond, École Normale Supérieure, Fontenay aux-Roses; Mademoiselle Dugard, Lycée Molière, Paris; Monsieur Jacob, Chargé des cours de philosophie à Sèvres et à Fontenay; Madame Janin, École Primaire Supérieure, "Edgar Quinet," Paris; Monsieur Roger, Professeur, Lycée Henri IV., Paris; Miss Williams, Guilde Internationale, Paris; and to the directrices, professors and assistants in all the schools I have visited.

Up to this point a religious attitude was not considered incompatible with development according to reason and nature. But after the Revolution the currents divide, and we trace two streams of influence in education: the one traditional, the other representing the newer scientific spirit, and concerned with the attempt to solve the problems of misery and ignorance by increasing material prosperity and intellectual culture.¹ This was directly derived from eighteenth-century philosophic ideas, and claimed to be a basis for moral progress.²

The history of French education from this time to 1880 illustrates the struggle of two parties to give effect to their views.³ The influence of the clerical and traditional current asserted itself, though with gradually diminishing strength:—

1. After 1793, when through Siéyès' influence the instruction of the nation fell again into the hands of the teaching orders;

2. After 1801, when, following upon the Concordat, the direct moral instruction given in schools coincided with Church dogmatic teaching;

3. After the Revolution of 1848, when freedom to teach was allowed to the Church by the *Loi Falloux* of 1850, and private schools were recognised subject to State inspection.⁴

In 1881 the State definitely undertook to provide elementary education, making it gratuitous (June, 1881) and compulsory (March, 1882), and while excluding dogmatic, supplied moral, instruction. There was, how-

¹ See Bureau, *La crise morale des temps nouveaux*, p. 137.

² For example, Condorcet had prepared a scheme for four years' State primary education. Direct moral instruction was to be given by the State school, but the training was to be supplied by the homes. This scheme was modified by the Convention, but was not carried into effect.

³ See Debidour, *Histoire des rapports de l'Eglise et de l'Etat en France de 1789 à 1870*, summarised in Faguet, *L'anticléricalisme*, ch. 4-8.

⁴ This inspection dealt with questions of morals, hygiene and sanitation, and only touched education on the side of moral instruction. See Faguet, *L'anticléricalisme*, pp. 162-63.

ever, a recognition of a still prevailing religious temperament in the nation in the programme of the *cours de morale*, drawn up with the help of MM. Pécaut, Buisson and others, which was theistic and could be made to harmonise with home dogmatic instruction. This programme has since been considerably modified.¹ In the most recent regulations for the *écoles normales* (*enseignement primaire*), 1905, the State programme expressly leaves room for individual initiative in dealing with the problems of philosophy.²

Provision for secondary State education (not to be gratuitous or compulsory) was made in 1880, and thus offered to parents who paid for the education of their children an alternative to traditional instruction. Where the *lycées* thus established include *internats*, religious instruction is given to the boarders according to the wishes of their parents, by Catholic, Protestant and Jewish *aumôniers*; but this is outside the scheme of studies for the *externat*, in which the moral instruction given takes the form of *morale pratique, psychologie, philosophie, droit usuel*.³

The establishment of State examinations (*Certificat d'études secondaires, Diplôme de fin d'études*)⁴ and of *bourses scolaires* was coincident with that of the *lycées*. The programme of studies was developed successively in 1882, 1887 and 1897. In the last-named year it went through considerable modifications, more particularly with

¹ E.g., in 1887, after the *Congréganistes* had been forbidden to teach in State schools, Oct., 1886. In the official programmes there are traces of the different phases through which they have passed. Compare, e.g., the *cours moyen* and the *cours supérieur* (*enseignement primaire*); the *cours de morale et de philosophie* and the *cours de psychologie* (*enseignement secondaire*).

² See also the university programme, 31st May, 1902. See, too, Lyon, *Enseignement et religion*, p. 75, note.

³ Attacks have been made from time to time on the system of attaching *aumôniers* to the *lycées*. See Lyon, *Enseignement et religion*, p. 39, note.

⁴ July, 1882.

regard to moral instruction, and the programme provided that the teaching should be vivid and concrete and in close touch with the experience of life. In this way some of the abstract formulæ that were the legacy of the Revolution have been shaken off.¹

Meanwhile the foundation of *écoles normales* in the provinces (10th June, 1879), of *écoles normales supérieures* (Fontenay, 15th October, 1880; Sèvres, 12th December, 1881), brought about the organisation of the moral instruction to be given to the future professors and mistresses in girls' schools. Founded with the general idea of broadening the basis of their thought, and of producing a type of lay teacher who should be thorough without being narrow,² the *écoles normales* from the beginning have allowed great scope to those who have given the moral instruction there. The spirit of these *écoles normales* has been sensitive to the personal influence of great educators and to the many currents of philosophic opinion in the country. In 1905 considerable changes were made in the programmes of the *écoles normales*³ (*enseignement primaire*), and the *instructions pédagogiques* for that year contain a scheme of moral instruction in which the individual conviction of the teacher is expressly consulted and brought into play, both for the sake of the closer influence of teacher on pupil, and

¹ See, for instance, the more philosophical explanation of the Rights of Man and of the relation of Liberty, Equality and Fraternity, now given even in the elementary schools.

² See Compayré, Felix Pécaut in the *Grands Educateurs* Series, quoting Jules Ferry.

³ The compulsory *brevet supérieur* was removed to the last year but one of a student's course, and thus she was set free to receive a more thorough training in pedagogy and other subjects and to develop further her mental and moral powers. See the programme, p. xiii: ". . . il a été établi . . . que la troisième année, affranchie des préoccupations trop exclusives d'un examen toujours aléatoire, devait être entièrement consacrée d'une part à des études plus désintéressées et d'une portée sociale plus directe, ne comportant pas la sanction d'un examen; d'autre part, à une connaissance plus complète et plus approfondie des procédés et des méthodes pédagogiques, jointe à des exercices pratiques plus variés et plus longtemps prolongés."

of the greater discretion allowed to the teacher in adapting his instruction to the minds of a particular set of pupils or the needs of a particular locality.¹ The same spirit of modification and elastic treatment of the programme can be traced in the *écoles normales* (*enseignement secondaire*), where it is evident that teachers who have definite moral conviction and interest in the subject, can modify the system and convey their own interest and enthusiasm to their pupils. This freedom of treatment has spread to the *lycées*. Teachers of experience can develop some points, treat others more lightly, and even add new matter to illustrate their own view.²

The guiding spirit of girls' moral education in France has therefore been sought chiefly in the *écoles normales*, where evidence can be found—

1. As to the influence of great educators (such as that of Pécaut at Fontenay).

2. As to the influence on these colleges of the modern treatment of ethical questions.

With regard to the first of these points. Felix Pécaut, who in his character as *inspecteur général* guided the early development of Fontenay, considered that the atmosphere in which teachers were to be trained should be in the broad sense religious, and tolerant of all true religious conviction. He also held that the strength of teaching lay in personal influence based on the conviction of the value of the individual soul. Thus he felt that the future of moral education would depend on the many personal efforts of teachers possessing intellectual, moral and religious faith; and he hoped that, notwithstanding the neutrality of the State programme, these efforts would

¹ See the *Bulletin administratif du Ministère de l'instruction publique*, p. 629: "Les directrices choisiront dans les sujets proposés ou en trouveront d'autres à leur convenance: elles veilleront seulement à ce que les principales questions concernant l'éducation physique, intellectuelle et morale dans la famille et à l'école soient étudiées".

² Beginners, it is true, find it safer to keep closely to the programme.

form a defence against the disintegrating forces of party politics, the weakness of opposed Church systems, and the corrupt stage, press and ephemeral literature. He looked forward to a unity in tradition which should include the practical result of all conviction and not be merely the residuum obtained after subtracting differences.¹ The spirit he produced has survived the particular applications of his form of moral belief and psychological theory, and is still traceable in French elementary education.

The period of twenty-seven experimental years through which French education has passed has been a time of rapid transition in thought, more or less quickly reflected in the State programme.

The plan of moral education in primary schools drawn up in 1881 was Kantian in tone, enforcing personal moral obligation, and tended to an individualistic, deistic and spiritual system. Where it is applied by enlightened educationists the Kantian formula proves to be in touch with the psychology of the higher emotions, and guides the teacher to consider the spiritual elevation of the individual mind as an aim of education. It also appears to be suitable to the childhood stage of ethical development, childhood being a period at which emphasis must be laid on the perfectibility of the individual; the idea of improving social conditions only develops, in the opinion of many, at a later age. And it offers an explanation of some historical phenomena, such as the existence of great individual thinkers whose standard was above that of their *milieu*. Under certain conditions, however, the system has been subject to limitations, religious, ethical and metaphysical,² which according to later schools of

¹ See Pécaut's books: *Quinze ans d'éducation ; L'Education publique et la vie nationale ; Pages choisies*.

² Apart from the legitimate developments of Kantian criticism to be traced, *e.g.*, in Secrétan, Renouvier and others, there exist in France certain varieties, exaggerations and perversions of the Kantian spirit, a

thought in France would appear to oppose the advance of science, and the reality of a complete experience. The Kantian spirit, though it has been a great inspiration to individual educationists, is now thought not to offer a wide enough basis for the whole conception of morality, and it is being supplemented or replaced in France (more particularly in boys' schools) by a scientific morality based on the experience of social conditions. To this scientific moral instruction the evolutionists and the sociological school have both contributed (the latter being the direct outcome of the former); the works of Herbert Spencer, Auguste Comte, MM. Durkheim, Lévy-Bühl, Rauh, Léon Bourgeois and Payot give the general lines of its development and influence.¹ The evolutionists have contributed the idea of the close combination of the study of psychology with that of physiology, and that of the gradual evolution of morality, which is regarded as the result of a struggle between egoism and altruism. This school draws largely upon Herbert Spencer to show the late development of moral authority in the history of the race. MM. Durkheim, Lévy-Bühl and Rauh develop the theory of the evolutionists in the direction of sociology, and find a moral obligation in the claim made on the individual by society as a whole, a claim which varies in its form with the progress of humanity. This also enters into the system of Léon Bourgeois, and, with some modifications, of Payot. According to these writers the

consequence of its being approached in a narrow and incomplete way; and these can be traced (1) in a type of mysticism which admits the sanction of personal religion but excludes the idea of fellowship: (2) in the negation of evil as such, and a passive attitude towards experience which leads to the destruction of moral effort (see Fouillée, *Critique des systèmes de morale contemporains*, p. 401): (3) in a shrinking from the idea of complexity as of the essential nature of reality, and in an effort to reduce thought to terms of artificial simplicity.

¹ This list is far from exhaustive, and is only intended to suggest for consideration the names of some writers whose works have had a definite bearing on theories of education.

debt of man to society implies his duty in return; the lesson of individual morality can only be developed from actual social conditions; and the assumption is that a child can always derive material in his surroundings in which his moral impulse can thrive. These writers have effectively stated man's relation to society, but Fouillée in his criticism holds that they do not succeed in deriving the moral conscience of humanity solely from social conditions.¹

As a basis for moral instruction the sociological theory appears to have certain weaknesses. As the appeal to the sanction of conscience and to Divine law is disregarded, the teacher makes his appeal to the sanction of society, either as it is or as it ought to be. If to the former, he runs the risk of allowing the child to condone evil practice in himself as a result of a knowledge of low standard in others. If to the latter (and this frequently happens even with the devotees of the pure sociological method) he is apt to be confronted with the facts of the child's own hard experience, and the consequence is that the moral lesson is sometimes based on conditions which are out of touch with life. Between these two rocks scientific morality finds it hard to steer.² Where, then, lies the possibility of a reasonable accommodation? Though the example of the teacher is a harmonising element which is definitely traceable in French moral education; though considerable agreement in practice as to a moral standard seems to be possible; yet in secondary (though not perhaps in

¹ See particularly Durkheim, *Les règles de la méthode sociologique*, where he contends that the imperative comes from outside ourselves; Lévy-Brühl, *La morale et la science des mœurs*, in which he urges that moral science becomes more and more experimental in its nature; Rauh, *L'expérience morale*, in which he claims that average experience furnishes the ground for moral action. For Fouillée's criticism, see his article in the *Revue des deux Mondes*, 15th July, 1901.

² Bureau, *La crise morale des temps nouveaux*, shows that the system is apt to produce perplexities in the mind between moral advance and material advantage.

primary) education a theoretical basis is also required as a condition of acceptance of any moral sanction, so strong is the habit of argument, so insistent the expectation of a closely reasoned logical method to control conduct.¹

A reaction to a species of idealism is even now making itself felt in France,² and has been brought about partly by the need for a metaphysic, and also by the development of individual responsibility in matters of religion and the growth of liberal ideas in the Churches, which is already said to be felt as a consequence of the separation.

We have to consider how far the practice of education has succeeded in harmonising the effects of French ethical teaching as traced in schools and training colleges.

In trying to estimate the conditions of success of moral instruction and training in France, regard must be had to the moral atmosphere of the nation. France does not now possess the religious atmosphere which may be said still to exist to a great extent in England. In France rationalism is dominant in the mind of the nation. Again, the experience of any one country cannot be safely applied to another, without regard to differing psychological national characteristics. A scrupulous respect should be shown for the conditions of moral growth in different types of mind. Among these conditions in England we should reckon a great feeling for the aim of education as the training of character, rather than only or mainly the

¹ Where a modern writer asserts, as does Lévy-Brühl, that no theoretical system of morality is possible, he risks the loss of influence. Where, on the other hand, he shows that each new development in philosophy contains some of the essence of older systems, together with the remains of outworn convictions, and new provision for meeting problems arising from the more complex considerations of modern life, and where he does not oppose the possibility of further metaphysical advance, his views meet with heartier general recognition. (See *La morale et la science des mœurs*.)

² See the works of Fouillée, and his theory of *idées forces* and his effort to produce a comprehensive philosophy.

development of the intellect; and this leads the teacher to make constant appeals to the possibilities of character in his pupils. Hope and belief are at the root of all educational efforts: not only of those which are used to help the normal element in society to attain its highest development, but also of those which are used to help the undeveloped and degraded elements to overcome hindrances in themselves and in their environment. But in France faith of this kind is, as a rule, neither demanded nor offered. Judgment is honestly based on experience, but no allowance is usually made for the possibility that the experience may not be a representative one, and may sometimes be characteristic of a deviation from the general lines of conduct. Imaginative hope and sympathy would seem both to the critic and the person criticised to be out of place, and their use in creating reformation of character is undervalued in contrast with England, while more scope is given in France to the weight of reason and argument.

There is, however, in France an underlying feeling which often acts as a corrective to a somewhat narrow sense of justice; and this finds an unfortunate expression in the practice of personal recommendation which has become almost a condition of success in public examinations, and is also exhibited in the unhealthy sympathy given by the press and the public to criminals, and in the inclination to reduce punishment, and also social disapproval of sin, to their lowest terms. Feeling finds a more legitimate expression in the frank recognition of nobility in act and word, which is in France greeted with quick, warm approval, where in England there is often a self-conscious dislike to the open expression of admiration.

Another important difference between the psychology of the Latin races and of the English-speaking nations is their different conception of the social ideal. In two

directions this appears to have influenced educational methods.¹

In the first place, little effort can be traced in France in the direction of making the school—even the secondary school—a centre for social intercourse. The child expects its mistress to be conscientious, energetic and interesting in class, but does not expect her to make the school a social centre: the family claims the child's free time. A mistress depends for her influence entirely on the lessons she gives in school. It is considered superfluous for her to see the girls at other times, though this is sometimes done. It even occasionally happens that the head of a *lycée* or *école normale* marries and brings up a family, thus leading her private life while fulfilling her public duties at the fixed hours,² a thing she would be unable to do if she took any definite part in her pupils' lives out of school.

In the second place, the appeal to self-interest, which is sometimes made in modern English books, is considered to be below the French social ideal. While in one English book of moral stories³ hygiene is to be recommended in order to add to the child's personal enjoyment, in the corresponding French book⁴ appeal is made to personal dignity, which demands that a child should be clean, healthy and acceptable to other people.

Another way in which the moral atmosphere of France differs from that of England is the attitude of parents and teachers to the personality of the child. England has so much traditional atmosphere that the habit of obedience is implied in school (and even to some extent in family) life,

¹ For corroboration of a good many of the following points I am indebted to Mlle. Dugard.

² In cases of illness and motherhood she employs a substitute.

³ *The Garden of Childhood*. This book is appreciated by French teachers for its literary quality; but they do not admit the idea of making fairy tales a vehicle for the teaching of hygiene, and doubt the ethical value of the appeal made to the child.

⁴ E.g., *En route pour la vie*.

in a way that in the past has been at times prejudicial to development. In France the will of a child is never forced to submission except where the child's nature is recognised as depraved. A child is argued with, appealed to on the ground of feeling, of public opinion, and if all fails, is left to find out its mistakes and to suffer the natural consequences of its action, or, as sometimes must happen, to inflict these consequences on others.¹ Should there not, however be a distinction made between the developed and undeveloped will?² The English system would seem to be more fairly applicable to younger children, and the French to older ones who have gone through a period of discipline. The result of the present system is that French children are more mature for their age in intelligence than English children, but that France as a nation is becoming increasingly unable to bear the idea of an authoritative system either in religious, intellectual, social or political life.

Having taken the above conditions into consideration, we will now examine the direct elements of success in French moral education.

The ideal inspiring teachers in France is one strong element of success. Two factors seem to have contributed to produce a high type of character and effort among the teachers in girls' schools. One may be characterised as the Republican spirit. The dignity of labour, the personal worth of the individual, the cheerful consecration of the powers of body and mind to the work of education, are conspicuous in the attitude of the teachers in the State schools, and present a contrast with some of the private institutions. Different types of educational work do not bring about the acceptance of a different social status, an

¹ It is understood that it may make experiments if it wills. Such a theory is peculiarly dangerous in the years preceding complete development, when emotion is strong, but experience narrow, and the character not fully formed.

² Payot, *e.g.*, does not make anything of this distinction.

elementary post involves no shade of difference in personal dignity from a secondary post.¹ The same holds good of the relation between *directrice* and assistants, which is easy and respectful on both sides. This is, of course, partly due to the fact that the office of assistant is held from the State and not at the pleasure of the *directrice*, and thus greater independence is felt by the staff. The difficulty under such conditions of a headmistress impressing her own ideal on the school is much greater than where she can surround herself with her own chosen officers, but appears to be partly compensated by the qualities of tact and administrative intelligence which are required in a *directrice*. Neither does there appear to be any tension between the external professor and the *répétitrice*. The theory of the one and the experience of the other are put to mutual use. Among those concerned with the material equipment and internal direction of the schools (*surveillantes économes*) there is the same sense of personal worth and mutual respect, and no feeling of inferiority in status.

On the occasions on which it was possible to make a fair comparison between public and private institutions the public ones seemed in this point to be superior.²

¹ Cases occur in which two daughters from the same family are trained, the one at Fontenay, the other at Sèvres; the students of primary and secondary *écoles normales* are on terms of excellent comradeship.

² For example: a public crèche in a provincial town was clean and orderly, and the *directrice* and teacher in the adjoining *école maternelle* and the nurse in the crèche fulfilled their work of cleansing, feeding and training the children with satisfaction, dignity and kindness. In a crèche in the same street managed by a sisterhood there was less order and cleanliness, and an air of burden and sacrifice in doing what was sordid which made the atmosphere painful. The same can be said of the Catholic *école maternelle* in the same town. In a private *cours de jeunes filles*, though recognised and supported by the town, there was little openness about educational methods (*morale* was spoken of in a depreciatory tone as chiefly suitable for elementary schools). In another *cours* in an adjoining town where the social status of mistresses and girls was identical with the other, and the school equally a Catholic one, but the *directrice* had held a post under the State, dignity, courtesy and openness about methods were strongly marked.

Throughout every type of State institution and every class of society affected by State education, frankness, courtesy and consideration witnessed to the excellent teaching given in the schools, practically and theoretically, on the subject of dignity and kindness.

A second element which has forcibly contributed to the influence of the teachers in girls' schools in France has been their conception of their high calling. This has been the work of great educators, and is nowhere more strongly shown than in the influence of Félix Pécaut, at Fontenay. Though the modern system of moral instruction is altering the theoretical basis of Pécaut's work, and thus affecting the spirit of the college he founded, the ideal of sincerity and strength remains, and the provincial *écoles normales* whose staff is recruited from Fontenay carry the influence into the country and disseminate it. The pupils of M. Pécaut also appear to have a power of adaptability to the conditions under which they work. This is noticeable in the country communal schools where the teaching is harmonised with the religious feeling of the district.¹ And it is noticeable, too, in the adaptation of the moral teaching of the *écoles normales* to the needs of the students, and to the help given in overcoming special moral difficulties connected with race and locality. In the communal schools in large towns the incidents of school life and the characteristics of the district are considered; very full and positive moral instruction is given in some; in many the incidents of contemporary history are made a text for the moral lesson. In the *écoles primaires supérieures* a great effort is made to get the girls out of the habit of using moral formulæ, and to bring intelligence to bear on every point discussed.²

¹ It is reported that in some villages the lay teacher has been known to take his class on Sundays to the village church.

² The object of the moral instruction in primary schools is defined as the education of the will and the practice of well-doing; the drawing

In a typical school discussion and argument in class are encouraged, and the homework required for the moral instruction lesson is the record of some fact actually heard or experienced.¹ The elder girls are trained to take an interest in political and municipal life; they are not allowed to go out into the world ignorant of tendencies in themselves or their surroundings which have to be guarded against, nor ignorant of the historical development of their race. Here the peculiarly important place of the higher primary schools in the education of the people is fully realised. Appeal is made in the moral instruction to feeling as well as reason, and such teaching involves an effort, as a teacher said, to give herself entirely in the lesson: *l'accent personnel* is a necessity.²

In secondary girls' schools the evidence of the spirit discernible in elementary education is slighter and the results more diverse. This is partly due to the lack of an inspiring educationist such as Pécaut,³ and also perhaps to the fact that in secondary education the attitude of the families towards State moral education is a more important factor. Still, girls are said by their mistresses to be on the whole accessible to direct moral instruction; and those who give these lessons see no reason against the use of precept,

out and strengthening by daily habit notions of morality which are considered to be already implied in the child's own home education. But the difficulty which besets primary instruction, *viz.*, the large number of children to be taught in a limited time, has led to the use of moral precepts to be committed to memory. In primary schools these are said to have a certain use in recalling the memory of lessons received, but evidently the most valuable part of the moral instruction lies in the practical illustrations brought out in the class lesson, and in the attitude of the teacher to the problems presented. See the *Programme*, pp. 34, 35.

¹ In the *cahiers* examined the child's own observations frequently overflowed the space allotted to them.

² For example, the opportunity of the *jour des morts* was taken for linking the thought of the solidarity of the human race, and the necessity for sympathy in the face of the facts of life and death, with the emotional impression caused by the annual visit to the cemetery.

³ Though secondary education numbers many interesting and inspiring personalities, there has been no influence so extensive as Pécaut's.

where allied with practice and helped out by example and influence. The girls' desire to apply it practically can hardly be tested.¹ But there is certainly a difference in the capacity of the cultivated girl or boy, as distinct from the uncultivated, to absorb moral teaching and to take an interest in its more general aspects.²

In the case of older girls and students at the *écoles normales* it is stated that they are peculiarly accessible to moral instruction, and this is partly attributed to heredity,³ and partly to the fact that in personal experience a girl is often in advance of a boy of the same age, though inferior to him in the quality of critical discernment. The girl is easily affected either in a positive or negative direction, according to the teaching she receives; and if the influence is sceptical, and she loses the desire to take her part in the religious or moral life, she is not easily recalled in later life either by emotion or argument.

The most significant advantage of moral instruction in secondary schools and *écoles normales* is said to be that these lessons define and give precision to thoughts that are already struggling for expression in the girls' minds; that thus a clearer understanding is brought about between teacher and taught. An agreement is arrived at as to the significance of words, and language comes to express common ideas in a way that makes for unity and clearness. It is no doubt a perception of the advantage to be gained

¹ In one case the report of the mistresses was that the girls disliked the purely theoretical side of the teaching, and in another a girl reported that she and her companions were interested in the lessons so far as these confirmed the conclusions of their own experience. A mistress in another school says: "Impossible de rien préciser sur l'influence de l'enseignement de la morale en ce qui concerne la conduite des élèves dans leurs familles. En classe il semble que cet enseignement améliore leur caractère et leur conduite vis-à-vis de leurs compagnes, leur apprenne en particulier la tolérance et l'indulgence. L'esprit se forme aussi; elles acquièrent davantage l'habitude de la réflexion, de l'analyse des sentiments."

² Opinion of M. Roger.

³ Traditional ecclesiastic and domestic influence has made women ready to accept direction.

from a further study of the grammar of ideas, which has produced the suggestion that a more complete course of logic would be beneficial, and a close study of certain thinkers rather than a second-hand history of their ideas. The recognition of the necessity for clear expression in language, as a help not only to literary culture but to moral training, runs through all plans for French State education; for it is strongly felt that to say one thing and mean another (a common fault in English children), whether through inertness or confusion, is damaging to honesty of relation and destructive of confidence.

Another condition of the success of moral teaching and training in France is the power of co-operation shown by teachers with other social and educational forces. A teacher in a girls' *lycée* explained that encouragement as to the result of the moral education of children depended on the co-operation of the family and the school. While in England we are accustomed to influence habit and to say little in the way of precept, the tendency in France is to give girls moral principles and expect the habits to grow up. It is evident how important a helpful environment in the family must be to French moral education. Where the relation with the aims of the family is close, the greater steadiness and intelligence in carrying out their duties shown by the girls who have received moral instruction is easily observable. Opposition from the family is rare, but has been met, especially in boys' schools, where, in a certain stratum of commercial society, there is a terror of the children being made to attain a higher standard of morality in the school than the fathers consider to be conducive to self-interest. In the case of students at the *écoles normales supérieures*, school teaching is said to have been a helpful adjunct in classifying the results of home training, in giving a definite and conscious character to thought on subjects of personal experience,

in clearing up matters of influence and intuition, and thus sometimes in giving a new bent to a girl's moral nature. In the case of the elementary schools it is generally asserted that where children leave at thirteen, before the most dangerous years of a girl's life, home training in most cases determines their future moral state.¹ A very interesting effort is, however, made in these schools to raise the standard of the girls. A lesson given on property in a communal school in Paris exemplifies this. On the subject of trespassing, of cheating at the *douane*, of passing a bad coin, and making unfairly large profits out of the ignorant, of dealing with lost property, etc., the mistress raised the moral level of the class.² In the *écoles primaires supérieures*, where a high standard of morals, manners and personal hygiene was discernible, the co-operation with the homes was very noticeable. Not only did a *directrice* speak of the constant visits of the parents as a very important part of her work, but she also took every opportunity of urging on her girls the claim of home duties.³ The tone of the staff towards parents in these schools was not merely patient and considerate, but warm and sympathetic as well. The idea of co-operation with the family was extended to that of co-operation with the State; the older girls were roused to think about the moral forces at work in the problems of labour, and about the true relation of the individual to the community. Yet the teachers expressed themselves with hesitation as to the

¹ In the *Écoles primaires supérieures* the experiment is being made of allowing a *maîtresse répétitrice* to remain with her class as it is promoted; this increased opportunity of gaining influence over elementary children is much desired also by the teachers in the communal schools.

² She touched also on the excuse for social sins (such as theft) given by misery, and showed that even where the blame of an act could be divided between the individual and society, both logic and justice prevented us from characterising the act itself as anything less than dishonest.

³ At the beginning of the summer vacation she reminded them that the enforced selfishness of years of self-improvement, at the cost of home sacrifice, could only be counteracted by great effort on the part of the girls in their holidays.

visible result of their work. The effect on the child's mind was, they said, something in its nature so personal and intimate that it could not be classified. But this diffidence was no doubt connected with their high standard, and with their recognition of the difficulty of giving statistics on the subject of moral influence.¹

The realisation by teachers of the special needs of localities is another form of co-operation which is carefully exercised. Different sides of moral character are encouraged to counteract local habit; vigour in one place, thoroughness and sincerity in another, industry in a third. Regulations for the provincial *écoles normales* involve household work being undertaken by the students, who, belonging generally to conditions of poverty at home, are not encouraged to lead luxurious lives during their training.

Another form of co-operation is that between the direct and indirect forms of instruction. To any one examining moral teaching only, it would seem that the appeal to reason was the only one made in French schools. But if the *ensemble* of the teaching is considered, it would seem, at any rate in girls' schools, that appeal is also made to the will and to the feeling. This is expressly stated in the interesting monograph to which the whole staff of the *école municipale*, "Edgar Quinet," has contributed,² and it is confirmed by the evidence of teachers in the *lycées*. In all the schools visited, the literature lessons were made to convey moral applications of a kind that was not artificial (as the French teaching of literature is an appreciation of its nobler elements); while the scientific teaching is a strong and able training in sincerity, as well as in accuracy

¹ No marks are given in this school for the lessons in *morale* and no reports sent of the work: a tone of special reverence to the subject is thus encouraged.

² This volume, written in 1900, contains a complete scheme of direct and indirect moral instruction, and an account of the aims of the school. It has been kept up to date, notes, illustrations and modifications having been lately added.

of observation and power of induction.¹ This was very noticeable in the *écoles primaires supérieures* in Paris, and also in the *lycées*. The communal schools do less in the way of this indirect moral instruction; their literature is practically limited to reading and practice in the clear and grammatical use of language, but the programme shows a desire that moral teaching should be associated with the other subjects of school instruction in such a way as to leave an impression of unity of idea in the child's mind.² In the *écoles primaires supérieures* the subjects of the curriculum are carefully correlated; in one school moral instruction, singing, drawing, history and literature are all made to illustrate one another.³ There is an appeal here, too, to feeling and action as well as reason. A school corporate spirit is also encouraged, and appears to have its natural outlet in associations for thrift and for organised charity. In connection with this subject we may perhaps notice efforts which have been made by some Catholics to co-operate with lay ideals in education, while keeping their own religious conviction clear. One of these experiments, made by Mère Marie du Sacré Cœur, is now historical.⁴ The only successful teacher in a convent school at Issoire that was rapidly losing both pupils and status, and through jealousy on the part of her colleagues practically confined to a solitary life, Sœur Marie evolved a plan for founding an *école normale* for sisterhoods, in which religious, moral and intellectual training should all have their part. Her

¹ A mistress in a *lycée* says: "Un enseignement moral se dégage d'ailleurs de toutes les études qui sont faites au *lycée*, car on dessine partout d'apprendre aux enfants la probité intellectuelle et le respect de la vérité".

² See the *Programme*, p. 19. "On essayera de combiner, toutes les fois qu'on le pourra, en les rattachant à un même objet, la leçon de choses, le dessin, la leçon morale, les jeux et les chants, de manière que l'unité d'impression de ces diverses formes d'enseignement laisse une trace plus durable dans l'esprit et le cœur des enfants."

³ In the *lycées* and *écoles normales*, illustrations for lessons on *morale* are taken from the great writers of antiquity and from French and foreign literatures. Examples from biblical literature are said to be not allowed, or at any rate avoided.

⁴ Her story is told in Houtin's book, *La crise du Clergé*, p. 231 ff.

schemes met with no support from the Church, but her mingled humility and zeal were rewarded by a permission to organise schemes of study for Catholic girls and also for nuns in Paris. She instituted *cours* in preparation for State examinations, gave lectures herself on *morale*, and arranged for others in history and literature to be given by lecturers who had a sense of proportion and power of criticism. Sœur Marie's effort seemed in 1900 likely to bear some fruit, but was destined to fail when her sudden death in 1901 left the organisation without a head and the teaching orders without an educational inspiration.¹

Another type of experiment has been met with in the direction of Christian education combined with moral instruction. In one town a *cours de jeunes filles* was established five years ago, with a syllabus containing the State scheme for moral instruction, together with dogmatic instruction for those children whose families desired it. Some instruction was given by a priest and some by the *directrice*. This lady frankly said that a Christian spirit pervaded the school; all forms of religious faith appeared to be treated with tolerance and respect, and Protestants as well as Catholics attended the school,² which seemed to be increasing steadily in numbers.

¹ Moral instruction according to the programme of State education is sometimes admitted in Catholic schools when they have become *établissements libres*, or subject to State inspection, but frequently only in the classes preparing for State examinations, and it is not in every such school that this preparation is undertaken. But among the mass of contradictory evidence as to the moral training of the convent school, regard must be had to some which points out that the best convents produce a tone of sheltered refinement which was characteristic of a girl's life a generation or two ago. More is made in these convents of guided instinct than of intelligent knowledge, and this is to be deprecated so far as it leads to a girl coming away unarméd to cope with the problems of modern life. The type of convent school occupied in works of charity comes under a different category. Orphanages, schools for the blind, deaf and dumb, have been part of the work of the Catholic Church, and in many cases have survived, even in Paris, the law of the dispersal of the congregations.

² In one case—though this was not usual—eight out of a class of ten were Protestants.

It therefore seems possible that something in the direction of comprehensive teaching in religion and morality may be attempted in France from the lay Catholic side, and thus supply a need in some French families which under the present political conditions there seems no other way of meeting.¹ For some of the gaps and weaknesses in the French lay system are due to the want of full recognition of the historical value of Christian ethics. For example, the scheme of French State moral instruction does not deal with the reconciliation of the individualist and sociological ideal which is made by Christian ethical theory. It is regrettable, too, that all teaching of Jewish and Christian literature is omitted from the State programme, and Jewish history is only slightly alluded to.² This greatly lessens the value of the conclusions drawn, and narrows the historical and literary view.³ It is true that the attitude of the State in France can be seen to be imperatively neutral, but, as has been pointed out, there are rational limits to neutrality,⁴ and what is desirable in the action of the State as a whole is not necessarily so in the action of the individuals composing it. A neutral State, too, should entirely respect the freedom and conviction of the individual.⁵

¹ As things are now, however, it is difficult for private schools to command a large choice of good teachers. In addition to the better professional status and opportunity of advancement, the State-paid teacher looks forward to his *retraite* or pension.

² Twelve outline lessons are given to children of eleven to twelve in secondary schools (see *Programme*, p. 14) and one lesson on Jerusalem and the Temple to girls of fourteen to fifteen (p. 60).

³ For instance, the attempt to avoid bias in the spiritual direction has led in France to a want of proportion in dealing with comparisons between Christianity and other historical religions; in dealing with the inspiring power of great ideas in history, with the appreciation of seventeenth-century literature on the side of thought, and with the criticism of eighteenth-century writers.

⁴ See Lyon, *Enseignement et religion*.

⁵ See the speech of M. Briand, 9th November, 1905: "L'état laïque doit rester neutre à l'égard de toutes les confessions religieuses. Il n'est pas anti-religieux, il n'a pas le droit d'être anti-religieux. Il est a-religieux."

There is abundant evidence in France that the force of moral teaching lies in the conviction, moral it may be, or moral and religious, of the teacher. But this conviction may be derived from many different sources. We have seen how the individualistic ideal inspired the last generation, and have attempted to examine how far the sociological basis can be an effective one for modern constructive ethical teaching. The most definite results have been seen in the work of those experienced teachers who, brought up in the school of Kant, have been able to assimilate much of the sociological ideal, and to combine it with the individualistic one; either by developing the ideal of individual morality from social conditions, and carrying it on to the thought of the spiritual growth of man, or by building up a *morale* of society from the ground of individual effort and influence.¹ Such a system of *morale* finds an illustration in school life in the standard set up by the example of the teacher, and in the growth of a good public opinion in the class.

But if the convictions of the teachers are derived from many different sources, how can unity in the teaching and agreement on a moral code be ensured? Practically this is rendered feasible by the correlation of school subjects, by the co-operation of the teachers and their common interest in the same school, and by the relation of the school system to general educational ideas. An illustration has lately been given in France, where councils in the *lycées* have been formed to consider questions of discipline and to exercise combined moral action in the schools.² It is admitted, too, on general grounds, by thinkers and writers

¹ If the first of these two plans is preferred, it frequently happens in practice that the experienced educator starts from the thought of an *ideal* society; otherwise there is some loss to the individual standard in delicacy of conscience and nobility of aim.

² See the *Arrêté* (dated 1er Octobre, 1907): "un conseil de discipline qui aura pour objet d'assurer le concours de toutes les forces de la maison pour l'exercice de l'action morale et disciplinaire".

on ethics, that the tendency at any one epoch is for the actual practice of different schools of morality to be in substantial agreement, so far does the spirit of the time, that is, the general experience, govern the formation of a moral code.¹

Different moral systems, then, tend to develop similarity in practice in education. But though a certain unity is attainable, it is important that this general agreement should include a spirit of life and moral advance, not decay or retrograde movement. Moral education, to be an effective aid to general moral progress, must in the hands of the individual teacher be neither indifferent nor colourless, but must spring from conviction and be associated with tolerance of other sincere moral convictions, if each is to contribute his best to an advancing cause.² The granting of initiative in moral teaching to carefully chosen individual teachers³ is then a condition of success, and demands elasticity in the general programme. In France, as we have seen, this tendency is to be traced in the *Instructions pédagogiques* of 1905 issued to the *écoles normales (enseignement primaire)*,⁴ and it is hoped that this

¹ See Lévy-Brühl, *La Morale et la Science des Mœurs*, and Fouillée, *Critique des systèmes de morale contemporains*. Also see the works of Schopenhauer, John Stuart Mill, H. Sidgwick. The many different levels of morality which exist in a nation depend in great part on the attempt, more or less successful, to reach conditions which are the ideal of the time.

² See a speech of M. Lavissee reported in the *Temps* of 16th August, 1907.

³ The moral instruction in girls' schools is undertaken either by the *directrice* or by an assistant who has taken philosophy as part of her qualification. It is generally a matter of careful consideration in the arrangement of the work to put the moral teaching into the hands of a mistress who has interest in the subject, and, if possible, experience in teaching.

⁴ "Par cela même que la religion ne relève pas de la raison ou du moins pas d'elle seule, elle doit rester en dehors de l'enseignement de l'État qui n'a compétence ni pour la discuter, ni pour la contrôler. Celle ne relève que de la conscience individuelle où son domaine est inviolable. A ces limites s'arrêtent les droits de la science elle-même qui n'atteint que des phénomènes contingents sans prétendre à pénétrer au-delà. C'est pourquoi la morale enseigné par l'État doit s'adapter aux principes essentiels de la

may be considered an indication of the value assigned to the teacher's conviction in the moral training of girls.

All these considerations tend to show that the moral problem in education is being generally recognised as more than merely an intellectual one. This conviction appears at the present moment to be gaining ground, and to be finding an expression in philosophy and in literature, as well as in the moral aspirations which are generally characteristic of girls' education in France.¹

morale des diverses croyances confessionnelles et les envelopper sans les exclure. . . . Nous désirons surtout que les maîtres entendent cette philosophie morale en son sens le plus large et le plus compréhensif, car nous la leur recommandons uniquement parcequ'elle est acceptée par presque tous les esprits et que, selon l'idéal qui convient aux principes de l'enseignement populaire elle représente ce qu'il y a de plus voisin d'une pensée universelle. Si nos professeurs sont bien pénétrés de cette foi en la raison ils marqueront, sans effort, leur enseignement du caractère de largeur qui lui convient, et se garderont de donner à leur critique même des doctrines qui leur apparaîtront comme des produits inférieurs de la raison, une forme systématiquement négative. . . . La condition qui s'impose aux grands hommes s'impose quoiqu'à un degré moindre aux hommes ordinaires : ceux-ci ne peuvent comme ceux-là, adopter une certaine conception du monde et de la vie sans y mêler quelque chose de personnel. Il suit de là que nous ne demandons nullement à nos maîtres un enseignement uniforme, nous ne désirons pas qu'ils répèlent dans les mêmes termes le même catéchisme, celui du démocrate rationaliste, nous souhaitons, au contraire, que tout en restant fidèles aux deux grands principes de la suprématie de la raison, dans l'ordre intellectuel, et de l'égale liberté des citoyens, dans l'ordre morale, ils déploient dans l'interprétation du détail des conséquences l'effort mental le plus personnel et le plus original. De combien de façons différentes et également excellentes, ne peut-on enseigner ces grandes vertus, sincérité, justice, patriotisme, fraternité ? Ainsi pratiquement l'unité doctrinale que maintient, en la réduisant au minimum, un libéralisme pédagogique rationnel, respecte chez les maîtres, dans la mesure souhaitable, la diversité des esprits et la variété des points de vue."—*Programme des écoles normales. Directions pédagogiques relatives aux programmes d'ère et 2ième années. Fascicule vi., p. 5 à p. 11.*

¹ It is not easy to discover the cause of the difference in tone between girls' and boys' schools in France. The force behind the teaching in girls' schools seems to have the more definite moral value. Perhaps this may be partly due to the natural aptitude of women for the work of moral training, which in their case goes hand in hand with direct instruction ; but in many cases it appears to be directly traceable to the habit of completing the theory of sociological morality by a study of the individualistic ideal, and to a conviction that the latter must not be neglected by any one charged with the duty of education. We trace here the influence of Pécaut.

SUMMARY OF CONCLUSIONS.

If it is granted that the conditions of moral progress in the individual are (1) intelligence and clear-sightedness, (2) an educated purpose, greatly helped by the example of society, (3) imaginative sympathy and insight, with sensitiveness to an ideal, it will be evident that no form of direct moral instruction will be effective unless it does more than merely appeal to the intelligence of the child. It must be combined with moral training, and helped out by the personal example and influence of the teacher. This can only be ensured where the teacher has a root of conviction, moral, or moral and religious, and is not merely a person trained to teach morality as a class subject in schools.

Of the influences which mould character, the French as a race are most accessible at present to those which appeal through the intellect. Thus, a system of direct moral instruction based on a constructive philosophy and issuing in a practical code is not without its effect. It is accepted, too, as the only alternative, since the conditions in France have excluded lessons in Christian morality from the scheme of State education. But it is difficult even in France to trace any clear moral result except where, as is the case in many of the *écoles primaires supérieures*, there is an appeal not only to the reason but to the will and the feeling of the child. There is a gain in greater honesty of thought, soundness of constructive power, and the habit of clear analysis; but these results are chiefly mental, though they are a help to morality, when supported by the teacher's influence in favour of the development of the whole character of the child. This influence can be traced in France, more especially in elementary education,¹ but it should

¹ The whole ideal of girls' elementary education in France has been influenced by one great educationist, Pécaut, whose attitude to religious questions was both wide and spiritual, and the effect of this life survives in the work of his pupils, though the scheme of moral education he produced has since been greatly modified.

not be forgotten that many of the most able teachers have a background of thought and experience which deepens their present influence, but which is likely in France to suffer eclipse in the future, from want of definiteness of personal conviction and of an atmosphere in which it can survive.

The measure of success due to moral teaching in France appears to be greater in girls' than in boys' schools. Girls are more accessible to this form of instruction; they are trained by teachers who carefully correlate subjects, who link direct with indirect instruction, and who in many cases try to co-operate with the homes and to frame habits for the children; who, in fact, do instinctively train as well as instruct them.

The claim is made in France for a clear statement during school life of the philosophic system on which this practical moral instruction rests. There are, however, two objections to this: (1) The theoretical teaching given is for the most part incomplete, and involves the cutting out of Christian ethics and Christian example in history; thus the loss of mental proportion reacts disastrously on the reasoning power which is the special object of cultivation. (2) For reasons connected with the development of the child's mind, the teaching of systems of philosophy could even in France be delayed with advantage till university age.¹

These arguments apply even more forcibly to England than to France, since (1) in England the place of Christian ethics in the scheme of moral education is more fully recognised, and (2) the general development of English boys and girls is later than in the Latin races.

It would seem then, as a result of this examination of

¹The system by which in France a university course in arts, as a preparation for the teaching career, implies a knowledge of philosophy as well as of literature, is one that from the point of view of the educationist deserves the attention of our English universities.

the French system, that direct moral instruction appealing through the intellect is unable to stand alone or to take the place of moral training. But where a moral atmosphere can be produced, direct instruction would then be useful in defining, strengthening and concentrating the impression made, and in helping the mental outlook. For the production of this moral atmosphere a wide and elastic educational system is necessary—one which does not cramp conscience or conviction under the name of a necessary State neutrality, but exercises a wide tolerance to all educationists, including those whose ethics are based upon personal conviction, in which lies the essential force of their moral teaching.

CHAPTER V.

THE TEACHING OF CIVIC DUTY IN FRENCH SCHOOLS.

By the late Mr. REGINALD BALFOUR.

AMONG those chosen by the Committee to investigate methods of moral instruction in France was the late Mr. Reginald Balfour, whose deeply lamented death occurred before the completion of his report. To Mrs. Reginald Balfour the Committee are indebted for a short memorandum of the impressions which her husband gathered during his visits to schools in France in June and July, 1907. She writes: "My husband expressed great disappointment in the spirit in which the moral instruction was given. In most of the State schools which he visited the teaching appeared to him to aim openly at undermining Catholic and ecclesiastical influence. Even where the moral instruction was not given in the spirit of antagonism to Catholic teaching, the claim and ultimate appeal for virtuous conduct were based only upon humanist doctrines, *viz.*, duty towards the community, and the arguments for personal well-doing which may be founded upon reason and experience.

"But he held the opinion that in the sphere of moral obligation as regards citizenship and patriotism, definite moral teaching is of great value and importance. This opinion was expressed elsewhere by him in writing, and may be quoted:—

'The obligations of citizenship, both in its local and its national aspect, cannot plausibly be included within the sphere where religion may or must determine conduct. Owing, perhaps, to the condition of the world at the time of its rise and extension, Christianity does not afford direct moral guidance as to the relations of the individual to the State (that is, to the community in its secular aspect) of which he is a member. The rule to render unto Cæsar the things that are Cæsar's remains, however the doctrine enshrined in it be "developed," a negative rule. If this argument be sound, there is a *prima-facie* case for citizenship as a branch of conduct for the guidance of which religious teaching and religious sanctions are insufficient. The facile objection that you cannot make men good citizens by teaching citizenship, or sincere by teaching sincerity, or pure by teaching purity, does not hit the mark.

'The aim of moral instruction in schools is primarily knowledge, not action. But the influence of knowledge upon action is a fact of personal and collective experience. Plato grossly overstated that influence, but every man knows that it is very powerful. You cannot make people good by explaining what is meant by goodness, but you can implant ideals and raise standards.'

"He also maintained that, up to a certain point, the teaching of the laws of health and hygiene, of temperance, abstinence and the right choice of food and drink, of thrift and domestic economy, were all valuable and important, as tending to inculcate habits of self-control. But he maintained that though this instruction might well be given independently of the religious lessons, the teaching would be of little avail without an appeal to higher and more sacred claims than those of pure reason and expediency.

"Ecclesiastics and directors of Catholic schools, with whom he conferred during his investigations, admitted and regretted the fact that in the Catechism itself there is no very definite or adequate moral instruction. He himself regretted that this defect was not remedied by ethical and moral teaching supplementary to the Catechism, and he

was glad to find a movement in France in this direction.

"His judgment upon the theory and practice of moral instruction in the French State schools may be summed up thus ;—

"1. In so far as the claims of citizenship, of patriotism, of commercial and financial integrity are concerned, the teaching is valuable, and may well be further developed along the lines on which it is begun.

"2. To a certain extent personal hygiene and temperance may be taught independently of religious instruction.

"3. The agreement of all degrees of religious and political opinion on the subject of moral instruction can only be achieved if its range is limited to these spheres.

"4. The teaching of any more personal and definite moral laws in the classroom to a number of pupils together he considered dangerous under any circumstances.

"5. All moral instruction, given without the sanction of and appeal to more sacred claims than those of duty to the community or to self, is quite inadequate for its object, namely, the formation of individual character and the foundation of national virtue."

CHAPTER VI.

SHOULD THE FRENCH SYSTEM OF MORAL INSTRUCTION BE INTRODUCED INTO ENGLAND?

By MR. B. DUMVILLE.

MR. B. DUMVILLE gave, orally and in writing, thoughtful and detailed evidence to the Committee on the subject of moral instruction in France. Reasons of space, however, make it impossible to present to the reader more than the following brief extracts :—

“When, in England, I first heard of the teaching of morals as conducted in France, I imagined that these lessons were more effective than our own instruction founded on the Bible. My expectations have not been completely realised. I have been present at a large number of these lessons, and my general conclusion is that the teaching is far too verbal. It does not really touch the pupils. In almost every class a text-book of morals is used, and used like any other text-book. At the end of every lesson there is a tiresome *résumé*, to be learned by heart. In short, the whole matter is something to be learned rather than something to be done.”

“While I do not accept in their entirety the Herbartian principles of moral education, I agree that often ‘evil is wrought by want of thought as well as want of heart’. And I think that definite moral instruction, with due care to keep it within such limits that it does not expand into

monotonous and reiterated preaching, would have more effect on the practical English character than on the French. . . . Whatever moral instruction we give must not be of such a kind that 'enlightened' people can 'see through it'. I would emphasise, therefore, the need for transparent honesty in settling what is to be taught. There must be no cant. The endeavour should be to awaken a moral reason which will control the life independently of mercenary motives."

CHAPTER VII.

THE CONFLICT OF OPINION IN BELGIUM ON THE SUBJECT OF MORAL AND RELIGIOUS TEACHING IN ELEMENTARY AND SECONDARY SCHOOLS.

By Mr. J. H. YOXALL, M.P.

The present report is based upon ten visits to Belgium, three of which have been made in 1907 in connection with this special inquiry. So delicate is the condition of things in Belgium that I had again and again to promise, when entering a school or talking to a teacher, not to mention names or places. Besides Brussels, I visited two cathedral cities, one great industrial centre in a mining region, eleven villages in the Ardennes (some in the Welche district and some in Flanders). The schools which I visited included free and fee-paying elementary schools, day secondary schools for boys, day and boarding secondary schools for girls. I had interviews with the Belgian Minister of Arts and Sciences and two of his chiefs of staff, and correspondence with them afterwards; with two *Echevins pour les écoles*, one in a city, one in a great commercial suburb of Brussels; with several members of Communal Councils and with the leading members of the Teachers' Organisation; conversations with three priests; and interviews with professors in secondary schools and training colleges, etc.

IN the matter with which this inquiry is concerned Belgium is a land of combat, where there is little prospect of national accord. A powerful political party and a dominant Church control the State and govern the country, but adherents of other parties, and of parties imbued with anti-ecclesiastical feeling, are supreme in the local administration of most of the cities and towns. Two powerful armies are thus ranked against each other; divisions of opinion have become envenomed in a strife which is as continuous as it is bitter; and the principal battlefield is, so to speak, the floor of the primary school.

I fear that no eirenicon can be found; the fight has gone too far for quarter to be given or taken; compromise and the middle course are not likely to come about, and in future the Belgian school system may oscillate from reprisal to reprisal even more violently than it has done in the past. To confine this report to an examination of the present scholastic system of moral teaching would be misleading, for in order to comprehend the facts and effects one must understand the causes also. As I fear that even the most impartial and dispassionate statement of the causes could not but give offence to some who might read it, let me disavow any conscious prejudice and studied preference, or any unworthy bias, so far as this report is concerned. I write this account of the situation in the spirit with which I began the inquiry, benevolently doubting the superlative merit of any particular system of moral education, or the inherent evil of any alternative, and believing that "God fulfils Himself in many ways," the orthodox as well as the others.

Various ways have been affirmed by law in Belgium. The school system has swung from phase to phase: from a brief term of indifferentism prior to 1842 into the moderate period, as I think the years from 1842 to 1878 may be called: next into an anti-clerical interval, 1879 to 1884: then into the tentatively Church period, 1885 to 1894: and then with fresh impetus and further reach into a markedly Church period, which began in 1895 and has lasted till the present time. It was the School Laws passed in 1884 and 1895 which, taken together, brought about the existing situation. In outline the position is this: moral instruction through religious observances, and inseparable from them, is obligatory as part of the programme of State-aided institutions for primary and secondary education; the teaching must be in harmony with the faith professed by the parents of a majority of the pupils,

and the official schools must offer such teaching, though teachers may decline to give it and pupils may be dispensed from receiving it. Voluntary schools, in which such religious instruction is not only essential but emphatic, are eligible for subsidies from the State, the province, and the municipality or commune, one or more of them. The Church is empowered to supervise and arrange for or provide religious instruction in the schools. If the communal school teachers do not give it the clergy may, either by themselves or their lay nominees. The clergy giving it are subject to the authority of their ecclesiastical superiors, and the inspection of it is placed in the charge of representatives of the Church,¹ so that conformity and orthodoxy in the instruction are amply secured. And as a church in Belgium is, with the rarest exceptions, a Roman Catholic church, the religious system of morals taught in the schools is the religious and moral system immemorially authorised by the Church of Rome.

Now Belgium is perhaps more generally and fundamentally a Roman Catholic country than any other north of the Pyrenees and the Alps. I am not sure, indeed, that this exception need be made: at any rate, the bulk of the adult population of Belgium believe in or appear to believe in, or approve, accept or tolerate the Roman Catholic Church, its teachings and its ministrants; so that there would seem to be nothing tyrannous in a Belgian School Law such as the one described. And further, as the School Law liberally provides exemptions which give release to opinion and freedom to conscience in the matter, it would seem that there can be nothing monstrously unjust in the theory of the School Law, or anything unfair in its practice. But Belgium is the close neighbour of France: Belgium as a State came into existence through Revolution; as a young State Belgium imbibed the

¹There are now (1907) twenty-eight *inspecteurs diocésains*.

French Revolutionary ideal in the matter of civil education ; and to-day more than ever, perhaps, great numbers of Belgians look across the near frontier to France for political models and inspirations towards change. The Belgian Opposition parties claim that education shall be "modern not mediæval, official and not clerical," and hitherto they have claimed that in vain. South of the frontier line which zig-zags across the windings of the Semois River they see the spirit of the French Republic prevail : north of the line they daily witness a prevalence of the opposite kind. In France a functionary of the State must *not* be overtly orthodox in religion, in Belgium the State functionary may, and often must ; and to unphilosophical minds an indirect compulsion *not* to be orthodox may seem freedom, while an obligation to conform appears servitude. In France, the schools, the universities and the colleges for teachers are lay and secular ; in Belgium they are largely clerical and theological. These immediate contrasts irritate whole parties and masses of people in Belgium, and set them in antagonism against even the true spirit and real boons of the religious teaching which the law and the administration impose. Therefore there is warfare everywhere, in Parliament, the provinces, the municipal councils and the village communes.

The struggle which in France has ended, for the while at least, in a complete separation of the State from the Church, is still going on in Belgium ; and during the last twenty-two years the supporters of disestablishment have time and again had the worst of it at the Parliamentary polls. One mischievous result of this strife is that religious instruction and moral education have come to be regarded on both sides as different and even incompatible things. "Sans religion, pas de morale possible," is the one war-cry. "Avec religion, pas de morale," is the other. The Government and the Church regard the French

school system with abhorrence, the Belgian admirers of the French school system regard the Belgian Government and the Church with detestation. Municipal votes and administration are used as weapons by the Opposition; the Parliamentary vote and State administration are the Government's arms. Parents who dislike the Church or the clergy "dispense" their children from the religious teaching in school; the counterstroke is to prevent the children receiving moral instruction at school in any other systematic way. By withdrawals of children, by refusals of teachers, and by municipal administration, the religious provisions of the School Law are largely nullified in the communal schools throughout wide areas; in other districts the communal schools are damaged as much as may be, are sapped and rivalled, and are often done away with altogether, by the avenging influence of the Church with the central authority and the party now in power. And spiritual and moral education, the encouragement of faith and the effort towards righteousness, suffer from both sides the while.

Let me mention, as typical in the towns, the condition of things thus induced at a large communal school in an ancient and populous city, where the air is hourly resonant with the call of bells from the cathedral and many other church towers. For an obvious reason I do not give names or quote exact figures. There are about a dozen classes in the school, but the children not withdrawn from the religious lessons are so few that three classrooms suffice to contain them. There are twenty-two or twenty-three teachers on the staff of the school, but only three of them consent to give religious lessons. Only one in every four of the pupils receives any systematic course in religious morals at the school, and six out of every seven of the teachers are opposed to the prescribed arrangements in the matter. All but a dozen or so of the 150 children who do

attend the religious lessons in school are under or at the age of eleven. They are said to attend the religious lessons with one purpose, the preparation for the *première communion* which usually takes place at about eleven years of age. From nine to half-past nine o'clock of a morning the children memorise and repeat a catechism or other formulary. The three consenting teachers in charge of the classes—the *répétiteurs*, to use an apt technical term—do not explain the meaning of the words the children rehearse, and have no right or duty to explain them, lest theological error should creep in; but twice a week two priests enter the school to supervise, test, or otherwise take part in the catechetical lessons, and to explain the theological terms. When once the children have received the *première communion* they are, as a rule, withdrawn from religious teaching during the rest of their days at school; out of the 150—out of 600 in all, that is—only about a dozen continue the *cours de religion et de morale* after the age of eleven or near it. The parental reason for this withdrawal is not necessarily dislike of the clergy, or protest against the School Law or the Church; often a parent considers that the half-hour per day can be used in a manner more *pratique*, though he may be strict that his child shall worship in church on Sunday. But a large proportion of the whole number of parents, whether refusing for the children the religious lessons before or after the *première communion* age, do so out of dislike to the official connection of the Church with the schools.

Often, the municipalities which are at war with the central authority in this matter systematically invite the parents to “dispense” their children. Here is a copy of a circular distributed in another cathedral city; I copy it textually, omitting the names:—

ADMINISTRATION COMMUNALE

de

..... (Name of City)

Instruction publique.

Le Collège des Bourgmestre & Echevins croit devoir rappeler aux parents les dispositions de la loi organique de l'Instruction primaire du 15 Septembre 1895 sur le droit de dispenser leurs enfants de l'enseignement religieux.

D'après l'article 4 de cette loi, sont dispensés d'assister au cours de religion & de morale, les enfants dont les parents en font la demande expresse dans les termes de la déclaration ci-contre.

Les parents qui désirent user de leur droit de dispense n'ont donc qu'à remplir cette déclaration et à la remettre à l'Instituteur en chef.

Les déclarations de dispense & les noms des enfants dispensés ne peuvent être communiqués aux Ministres des cultes.

Pour le Collège

L'Echevin de l'Instruction publique.

Le soussigné usant du droit que lui confère l'article 4 de la loi sur l'enseignement primaire, déclare dispenser son enfant d'assister au cours de religion et de morale.

le (date)

..... (Signature).¹

It will be seen that the wording of the circular suggests, and the form of it facilitates, the use of a parent's legal

¹ The Mayor and Aldermen consider it their duty to remind parents of the provisions of the fundamental law for primary instruction of 15th September, 1895, with regard to the exemption of their children from religious instruction.

By Article 4 of this law those children are exempted from attendance at the lessons on religion and morality whose parents make specific request for such exemption in the terms of the declaration herewith attached.

Parents who desire to make use of their right of exemption have, therefore, only to fill in this declaration and forward it to the head teacher.

The declarations of exemption and the names of the children exempted are not allowed to be communicated to ministers of religion.

The undersigned in virtue of the right conferred on him by Article 4 of the law on primary instruction hereby declares that he exempts his child from attendance at the lessons on religion and morality.

—*Translation of the essential portions.*

right to withdraw his child from religious lessons; and, similarly, the municipal authorities encourage refusals by teachers to give religious lessons. The counterstroke of the State administration is to foster the existence and communal "adoption" of confessional or voluntary schools and teachers, even to the disuse of the schools which a commune has built, and of the teachers whom the State has trained, certificated and approved as proper persons to perform school duty. The school law secures freedom of conscience to the teacher, and the right to decline to give religious instruction which he disbelieves in, or does not believe in for children—for a teacher's objection to catechetical and memorised lessons may be purely pedagogical in motive—but the central authority does not always secure to such a teacher the certainty of a post in which to practise his profession. In fact the central authority is accused of preference for confessional schools and teachers everywhere, and of showing that preference in shifty ways. Perhaps the just thing to say about that is that the State administrators insist on the full legal opportunities being given for the teaching operations of the Church, in some way or another. The theory of the administration seems to be that communal teachers who decline to give religious lessons, and parents who withhold children from such lessons, are exceptions, no matter how numerous: exceptions, even though they form an enormous majority of the whole number of teachers or parents connected with a school or resident in an area; in the terms of the law and the view of the central authority conformity is the rule. There are villages, districts and towns where conformity *is* the rule, but there the schools mainly belong to the category sometimes called Congreganist or Confessional.

These schools rather resemble the voluntary or denominational schools in England, which impart the tenets

of a particular religious communion and are authorised to receive subsidies from rates ; but there are differences in detail and relative position. In a Belgian voluntary school an hour a day may be given to religious lessons and observances, and twice or thrice a week the children may be conducted to church ; the teachers are not so definitely lay as English Church school teachers are, and the distinction between the religious lessons and the other instruction is not so clearly drawn. In the Belgian voluntary schools the teachers may mingle religious instruction with all the lessons ; for instance, they may expressly ascribe the world and its phenomena to the Deity, and during a geography lesson may say of a mountain or a lake, "Children, our God made that". Such a permeation of secular with religious teaching would be permissible in any communal school also, were there no "dispensed" children on the rolls ; but if even a single child in a school is "dispensed" by the parent, then the *cours de religion et de morale* for the others becomes a strictly regulated and isolated feature, confined to the half-hour per day and the catechetical methods already described. The directors of the Opposition newspapers take care that information on this point is made widely known. The following is a translation from a newspaper paragraph of recent (1907) date :—

When there are scholars exempted from the lessons on religion—even if there is only one such scholar—the other branches of the curriculum must needs take on a neutral tone in the matter ; and this applies not only to the communal schools but to the "adopted" voluntary schools as well. The partisans of public education not confessional in character will therefore do well to see that in each school there shall be at least one child exempted from the lessons on religion.

In the *écoles moyennes* and the *athénées*, which provide a system of public secondary education, morality is taught

through religion. Priests nominated by the Government are attached to these secondary schools for the purpose of giving the religious lessons, and pupils whose parents desire it are conducted to church on Sundays by the director of the school or one of his staff. But pupils may be withdrawn from such lessons and observances if the parents in each case make express demand for that in writing, before the beginning of each school term or year; the wishes of parents in the matter are scrupulously respected whatever they be. As experience in England would lead one to expect, the "religious difficulty" is less acute in institutions for middle and higher education than in primary schools; a professor at an *athénée*, answering my questions as to the permeation of all lessons by the worshipping spirit, said, "I *fancy* I might mention the name of God if I wished". Perhaps a habit of indifference may characterise this particular branch of Belgian education, making it hardly good form for a professor to lay stress on the religious difficulty, either one way or the other; nevertheless, there are secondary school teachers who almost openly take the anti-clerical view; most of the pupils in the *athénées* are exempted, I was told; and I was further assured that when pupils not exempted leave school and enter the Belgian Civil Service, or other State employment, they are marked out for rapid advancement, as compared with ex-pupils who were "dispensed".

The *écoles normales primaires*, or training colleges for primary teachers, are more completely within the ecclesiastical sphere of influence. Article 4 of the Regulations for such training colleges insists on (1) "La religion et la morale pour tous les élèves qui ne sont régulièrement dispensés des cours donnés sur ces matières par les ministres des cultes," or (2) "les préceptes de la morale, uniquement pour ceux qui sont régulièrement dispensés des cours de religion et de morale donnés par les ministres des cultes".

Thus, in law and theory, at any rate, training college pupils who do not receive the religious lessons may, and indeed must, take a didactic course in morals, and be examined on the subject before receiving the general diploma. From this examination, as from the course preparatory to it, students who accept the *cours de religion et de morale* are exempt, of course; and as the latter is much easier to study and pass in than the former, nearly all the students, in all but a few of the training colleges, either in sincerity or for reasons of expediency, prefer the *cours de religion et de morale*. At the training colleges in Brussels and the province of Hainault, however, the contrary is the case; nearly all the students are exempted. The severer critics of the system allege that, except in Brussels and Hainault, an applicant withdrawn from religious lessons would find entrance to a training college well-nigh impracticable, and a student exempted after entrance would hardly find it tolerable to remain. The *préceptes de morale pratique* are described to me by competent judges as made *très, très difficile*, for a student, whether by intention to induce the choice of the alternative, or not, I cannot say. In every training college receiving State aid the *cours de religion et de morale* must be inscribed on the programme, and taught on request.

In so far as parents, teachers and local authorities assent to it, tolerate it, or suffer it, therefore, the dominant Church is established by law and administration in all Belgian schools. There are a few Protestant schools and some other exceptions and variations, such as the option on the part of a local authority to introduce or omit religious lessons in infant schools (*l'enseignement Froebel*), and the *écoles d'adultes*. Reformatory and industrial schools, or what correspond to these English institutions, are under denominational instruction. So that broadly characterised, in intention and in practice, the system of teach-

ing faith and morals in Belgian schools is a Roman Catholic system out and out.

And that need not be surprising. The supporters of the system say that though the school law permits and scrupulously accords exemptions to children and teachers belonging to other faiths or to none, the Belgians are, as a whole, Roman Catholics, and Belgium is distinctively a Roman Catholic country. Many visits to the country, and a fairly familiar acquaintance with its towns and some of its villages, convince me that of all but the avowed or tacit opponents of the Church that statement is true: perhaps it is not more true of Italy, even, or of Spain. No doubt there is in Belgium as elsewhere a good deal of conventional and almost worthless orthodoxy, but on Sundays the churches are crowded, by men as well as women and children. With a good deal of accuracy, the governing party may claim that the rule in the school law registers the faith and practice of the majority of the nation, while the opportunities for exemption from the rule are liberal and convenient enough to do justice to the rest. An argument like that, however, has never yet satisfied any minority anywhere. I do not decide whether or not the Belgian minority ought to be dissatisfied; I merely state that they are. The Belgian minority are very numerous; they have their own conception in this matter, which is far removed from the Roman Catholic principle. The minority adopt the lay ideal, and while they disclaim, quite honestly for the most part, any hatred of religion as such, they draw a sharp distinction between religion and the Church. It was anti-clerical feeling which induced the Law of 1879, it was revulsion that produced the Law of 1884;¹ and each legislative effort went farther than a

¹ A clear account of Belgian legislation for schools since 1842 may be found in the first volume of the admirable series of special reports on educational subjects published by the English Board of Education (C. 8447, Eyre & Spottiswoode, London, 3s. 4d.) at pages 258-72.

statesman aware of the medial line of national opinion could approve. In 1895 the growth of Socialism in Belgium was cited as a reason for making religious teaching general and paramount in schools. The Government which accepted that argument offended the advanced political parties; and alienated them all, except the democratic Christian section of the Labour Party, from the ideal of religious education in schools. The strenuous assertion by law of the principle of religious teaching in schools as the proper method, and practically the only method, of elevating the spirit and cultivating the morals of the young, has made that principle the inhabitant of an electoral fortress, so to speak, built up and buttressed by votes at general elections obtained in ways more or less open; a fortress of which the law and the Government are the seneschal and garrison, while outside, all over the Flemish plain, and particularly in the hilly parts of Belgium, an opposite principle is championed by the municipalities; as in conflicts between seigneurs and burghers in mediæval days.

It is therefore into a land of unnecessarily harsh and angry extremes, where the system is imposed upon a municipal, and perhaps a communal majority, by a Parliamentary majority which for the proper working of the party system has been in power too long, that the observer ventures when he enters on the inquiry now in question. He may find exponents of both views a little suspicious of him at first, and the central authority, like some municipal authorities, somewhat *difficile*; and he may form the opinion that while the one respects the Church too much and the other too little in this matter, they both *fear* the ecclesiastical power in ways and to an extent which English people do not readily understand. Not at first, and not easily after much inquiry even, can an Englishman realise the exact position: though in some

respects the Belgian phases resemble those through which England is passing or has passed. England, too, has had her marked periods of change in education laws; the Voluntary, before 1870, the Moderate from 1870 to 1901, the phase determined by the Act of 1902, and the present. But extremes of the kind in England are fined off and linked together somewhat, partly by the continuance of Church of England schools in which the religious lessons are only moderately dogmatic, and more considerably still by the existence of council and other undenominational but religious schools; so that in England the Roman Catholic ideal of a school programme, suffused, not to say saturated, with religion, and the opposite demand for totally non-theological teaching, do not stand so closely opposed and locked in struggle. In England the contest has been, so far, between denominational and undenominational religious modes of teaching morals; in Belgium the battle is engaged between Roman Catholic teaching, and no scholastic teaching of a defined system of morals at all.

"Pas de religion, pas de morale," however, is not an accurate way of stating the situation which has arisen in Belgian schools. No doubt the bitterness of the fight, and the use of the exemptive provisions in the Law, have brought about no scholastic teaching of a definite system of morals at all for a great proportion of the school children; no doubt a child in a Belgian school is either taught the creeds, forms and system of morals authorised by a particular Church, or not taught didactically any; and no doubt the Ministerial Circular of 1895, which is still in force, declared that "the teacher is not authorised to give a course in morals, the Law intending that the regular inculcation of moral principles shall be based on religious sanctions, and not be separated from the religious instruction with which it is intimately connected". Upon that pronouncement is founded the reply which

the inquirer hears from every antagonist of the system—"pas de religion, pas de morale". But that is an indignant answer somewhat less than just. For the Circular goes on:—

It is not to be inferred that the teacher may neglect the moral education of his pupils. His duty is, on the contrary, to work for that end with zeal and perseverance, to take advantage of the numerous opportunities which the daily lessons, the recreations, the games and the incidents of school life afford him, of enlightening the conscience of his pupils, of inspiring them with principles of honour and righteousness, of inculcating good habits, of weakening and correcting their evil inclinations.

And practical if unmethodic moral education in that way does go on in Belgian schools.

In the last and actual resort, of course, any system of moral influence in schools must depend for its efficacy on the character and aptitudes of the teachers, and I find in many Belgian teachers a tendency towards moral idealism, and even towards transcendentalism. They are men and women of high personal character, as a rule; the very separation from outward religious observances, which the situation of many of them induces, has necessitated from them a more austere attitude than might otherwise be the case. The spirit of patriotism is not much inculcated in Belgium, perhaps, though the duty to vote, and the rights and moral obligations of a voter, are frequently dwelt on in the schools. But if for an obvious reason, Belgium being less than a century old as a State, patriotism and national history are not enlarged upon, the more altruistic virtues possible in a nation are not left without advocacy; I do not suppose that anywhere else school children hear so much from their teachers in favour of peace, arbitration and international accord. An anti-alcoholic and anti-nicotic propaganda is zealously carried on; at the end of 1905, according to the figures supplied

me by the Elementary Education Department of the Ministry, there were 2,300 communes possessing school temperance societies, operating in 3,928 schools, and enrolling 82,067 members. "Old Boys'" societies often exist, both in connection with the official and the confessional schools, and are fostered by the municipality or the clergy respectively. Order, neatness and "tone" in the school and the playground are admirably cared for; the fact that an elementary school class is seldom more than forty in number, and often not more than thirty, helps greatly in that. Marks are given, annual rewards are presented, and a monthly bulletin of individual progress goes from the school to the home. That last resort, the exclusion of a child as a punishment, is seldom used. In the concerted games which tend to develop *morale* and fortitude, right subordination, unselfish combination, "playing the game," and *esprit de corps* among English pupils, the Belgian schools are deficient; but an English teacher watching Belgian schools at work gets the impression that often the pupils are made more ductile, and more sweetly reasonable, are more closely guided, and are rendered more attentive and voluntarily industrious than is the case in England. All these are moral qualities, or may be; and yet the communal teachers tell you, with almost unanimous iteration and intended condemnation, that the national system is "pas de religion, pas de morale".

For the communal teachers (and this is one of the worst symptoms) are as a class quite disaffected and sore. The State and provincial authorities adopting and subsidising voluntary schools, and these in not a few places supplanting the communal schools, some material loss and a kind of slur have been inflicted on communal teachers, as individuals and as a class. As a class, and in most cases as individuals, they decline to give the religious lessons; often they resent the sight of the word *religion* over the

door of the room in which the priest or the *chantre* gives the lessons in their stead, and the crucifix hanging in other classrooms also has become to most of them a symbol of anything but holy sacrifice and all-embracing love. They say that in the name of that symbol they are pursued with indirect persecution of a material kind, and that the favours of the Administration all go to the sisters or brothers in the voluntary schools. They regard the "confessional" school teachers with dislike, and condemn them as incompetent, and the form of religion with which those schools and teachers are identified has thus become the subject of the communal school teachers' antagonism, if not his scoff. It is true that the confessional teachers, and not only the members of orders among them, return the dislike and emulate the scorn.

As to the quality of the specifically religious teaching given in the confessional schools, and in certain classrooms of the communal schools, by clergy, teachers or other persons, I am unable to speak. It was not made practicable for me to watch and hear and judge. As a stranger to the communion which prescribes, conducts and inspects these lessons, I could not receive from the Belgian Government that permission to be present at some of them for which I had asked, and it would have been unworthy and improper to contrive admission by subterfuge.¹ But my frequent inquiries concerning the quality of the lessons give me no cause to suppose that they do not perform their special function to the satisfaction of the clergy, or of the parents who approve the system. More than that I am unable to report.

¹ "Pour ce qui est de l'autorisation écrite de visiter des écoles belges au point de vue de l'enseignement religieux je suis au regret de ne pouvoir vous l'accorder; cet enseignement échappe à la compétence du pouvoir civil, et la loi ne me permet pas d'imposer aux ministres des cultes la présence d'un étranger à leurs leçons. D'autre part, ces ministres n'ont pas le droit d'introduire des tierces personnes dans les écoles."—Letter from the Minister of Science and Arts, 8th July, 1907.

I have now described a state of things which hardly renders the Belgian school system an object for envy by other nations, or a model of what a school system should be. Perhaps it is because of the intense division and ardent warfare in the matter, which have ranked the nation into two hostile camps, that the Government does not dare to enact, or at any rate has not enacted, that primary education shall be compulsory; an omission which makes absenteeism—the most effectual form of exemption—practicable in a high degree. This is the more regrettable because I was assured that there is in general *trou peu de rapport* between the schools and the homes, the parents often being indifferent about the claims and advantages of the schools, whether in moral or material education. Of those children who ever attend the primary schools at all, large numbers cease to do so during the twelfth and thirteenth years of age, and there is little perceptible movement in favour of evening continuation schools. Belgian educationists who lament these causes point sadly to the effects, affirming that of the military conscripts from Flanders, for instance, twenty-eight out of every hundred can neither read nor write.

I close this report with the feeling that there is little hope of immediate improvement or even of ultimate peace in Belgian school affairs. Both to religionists and secularists in this matter elsewhere, the Belgian school difficulty should stand as a warning. I am familiar with the effect of other and similar disputes; I have long watched it in England, and on several occasions I have studied it in France. But I find that the forces and oppositions which bring about such strife are to be seen at their keenest in Belgium; after thirty years of electoral and administrative reprisals and revenges, the struggle seems as bitter and the intention of counter-reprisals as cherished as ever; vendetta would hardly be too strong a

word to use, so far as the leaders in the fight are concerned. It is true, no doubt, that the bulk of the Belgian people are indifferent, or seem so, except at election times, about those characteristics of the Belgian school system which the urgent and zealous leaders condemn. On neither side of the conflict are the leaders satisfied, for the friends of the Church have perhaps as little reason for satisfaction as have the friends of a secular State. In this matter Belgium appears to present a sharp contrast with France ; but both in France and Belgium, where one or the other extreme has appeared to triumph, respectively, there is unreality in the victory, and a signal lack of that national accord so vital to the highest efficiency of the schools. I am constrained to add that I perceive in Belgium no prospect of a school system of ethics, devoid of supernatural appeals and sanctions, being accepted as compromise in the matter. Should a combination of parties opposed to the Government party come into power, religious teaching is likely to be swept out of the schools without any lay and non-theological system of ethics taking its place. The long and bitter and unconsciously unfair attacks, by and on either side, have on the anti-Catholic side caused doubt and suspicion as to the sincerity and value of any form of spiritual instruction at all. Even among teachers who most satirically utter "pas de religion, pas de morale!" the fear exists that systematic teaching of morals might formalise and deaden the effect of example and make practice largely null ; whilst the Church, if deprived of its present powers in the schools, would almost certainly prefer, to a system ethical but not theological also, no organised teaching of morals at all. To this deadlock is the Belgian nation hurrying, and to that end, by one path or another, any nation which cannot curb its extremists, and show that charity which thinketh no evil, must inevitably come.

CHAPTER VIII.

MORAL INSTRUCTION AND TRAINING IN DENMARK.

By Miss HENNI H. FORCHHAMMER.

I. Schools for Children.

- (a) Organisation and General Characteristics.
 - (b) Rewards and Punishments.
 - (c) Direct Moral Instruction.
 - (d) Hygiene. The School and the Sexual Problem.
 - (e) Physical Exercises.
 - (f) Educational Experiments.
 - (g) Co-education.
 - (h) Teacher and Pupil. School and Home.
 - (i) Town Children's Holidays in the Country.
- List of Publications for Reference.

II. The People's High Schools.

I. SCHOOLS FOR CHILDREN.

Organisation of School and General Characteristics.

DENMARK (population in 1901, 2,464,770) has had compulsory elementary education since 1814. Every child must attend a public elementary school from seven to fourteen years of age, if the parents do not otherwise provide satisfactorily for its instruction.

About 80 per cent. of all children of school age attend elementary schools. In addition to more than 3,000 public (that is municipal, State-aided) elementary schools, there are, mostly in rural districts, several hundred *Grundtvigian friskoler*, voluntary schools, provided and supported by the parents. These are often established at great

pecuniary sacrifice.¹ The fact that parents pay for the education of their own children does not exempt them from contributing towards the cost of the public education through the rates. The *friskoler* now get some State-aid, and in some districts municipal support as well.

The recent Secondary Education Act (1903) bases secondary education on elementary education, so that a child can now pass on from the elementary school, the *folkeskole*, through the (four years) *mellemskole* (or middle school) and the (three years) *gymnasium* to the university. In order to complete this education at the usual age of eighteen, he would have to leave the elementary for the secondary school at the age of eleven. An examination, recognised and controlled by the State, is held at the end of each course.² For those pupils who do not intend to pass on to the *gymnasium* many of the middle schools have a fifth form (*real-klassen*), the work of which ends in an examination. This *real eksamen* is required in many of the minor professions and in many higher departments of business. Some schools (*viz.*, thirteen State schools, four municipal and twenty private schools) consist of a combination of middle school (with or without preparatory classes) and *gymnasium*. A far greater number (*viz.*, thirty municipal and 107 private schools) are simply middle schools (usually with preparatory classes and *real-klasse*). Thirty-six are schools for girls only, and some of these have been granted a licence to hold a special exam-

¹ This movement was started by Kristen Kold, and is chiefly influenced by his and Grundtvig's educational and national ideas. It has had a great influence on the public schools in making the teaching less dry and mechanical, in introducing a free and cordial tone between teacher and children, and in giving oral teaching, the telling of legends and history, and the singing of songs a prominent place in Danish schools. There has always been a close connection between the *friskole* and the *folkehøjskole*; and among the students of the latter there are a great number of old free school pupils.

² [Apart from this there is not much inspection on the part of the State, and the schools have great freedom in many ways.]

ination, giving the same rights as the *real eksamen* but with some modification of the syllabus.

Private initiative has hitherto been predominant in secondary education, but the Act of 1903 will probably bring about a change; it has already given an impetus to the opening of several municipal secondary schools both in town and country, and many more are in contemplation. Some of these are free, in others very low fees are charged, so that in course of time secondary education will practically be within the reach of everybody whose abilities allow him to take advantage of it. How far this will benefit the community largely depends upon the types of secondary education which may be developed. At present it seems to be too often forgotten, that the aim of the school should be not professional training but general culture. Education should not only equip the pupils with a certain amount of knowledge, to enable them to pass an examination, but should first and foremost develop the faculties and prepare them for life. "It has been, and still is, disastrous to our secondary schools that the value of examinations has been overestimated, so that the ability of a person is liable to be questioned if he has not passed certain examinations. This has hampered the free development of the school."¹

These words were written before the Act of 1903 was passed, but, although in many ways this Act marks decided progress as regards curriculum and methods, and although it has relieved the lower forms of some over-pressure of work, it may still be doubted whether Danish secondary schools with bookish tradition, their long hours² of brain work, and many home lessons are favourable to the development of initiative and independent energy and

¹ Prof. Olrik, *Danmarks Kultur*, 1900, p. 171.

² From thirty to thirty-six hours a week, of which only too few are given to gymnastics, *slöjd*, etc.

to the building up of character.¹ Whether the children toil at Latin and Greek or at French and English may perhaps make a difference in the practical value of the knowledge gained, but makes no difference in the development of character, or to the independence of their work. In the whole new scheme for the *gymnasium*, there is not in a single point any breaking with the old principle of instruction and cramming, from which we have suffered both as pupils and as teachers.²

Among advanced educationists there seems to be an increasing feeling that the want of rational training of the will and character is a weak point in Danish education. They ascribe this partly to the intellectual overburdening of the pupils. The more interesting the lessons are, and the more the ambition of the pupil is aroused in regard to his school work, the greater is the danger of overstraining the brain in the adolescent stage.³ The doctors, too, warn us more and more earnestly against the overworking of pupils in secondary schools, especially in adolescence.⁴ It is to be hoped that the increasing co-operation between educators and doctors will have good results in the future.⁵

What has just been said does not affect the elementary schools to the same extent, as in them the hours are usually

¹ "The dreadful predominance of intellectualism in our schools is a hindrance to moral training."—Rektor Bruun (Kolding).

² E. Hass, *Vore Børn*, February, 1907.

³ "The brains of our children are too early and too continuously exposed to overstrain. At the age of thirteen or fourteen many children have become dull and have lost their ability for learning. Children who have attended a village school every other day till they are thirteen or fourteen often pass with comparative ease the same examination for which many a child in a secondary school has worked hard during ten years. It does not seem to pay to cultivate the brain too early."—E. Hass, *Vore Børn*.

⁴ See, for instance, Prof. A. Hertel, M.D., *Vor Ungdom*, March, 1906; and April, 1907.

⁵ The Association for School Hygiene consists chiefly of teachers and doctors.

shorter¹ and there is less home work. But even here the annual examinations often tempt teachers to tax the memories and cram the brains of their pupils as much as circumstances permit.² And there are other factors which hamper the natural growth of many children and impair their moral training, *viz.*, destitution, bad home surroundings, insufficient or unsuitable food and work, or hard work out of school hours.³

Since 1901 children under twelve have been forbidden factory work, and some towns have issued bye-laws restricting child-labour in certain other directions as well; but in the country there is no restriction so long as the children do not stay away from school, which, by the way, they very often do. In the towns absences are much less frequent, but the fact that most town schools have two sets of children (one set attending from 8 A.M. to 1 P.M., the other from 1 P.M. to 6 P.M.) makes it very tempting for the parents to fill up the other half of the child's day with remunerative work.⁴

Teachers seem to be unanimous in their condemnation of most forms of child-labour. Much of the work is directly demoralising or full of temptations, and, even if this is not the case, it often stunts the development and receptivity of the child. It is quite usual for the teachers to let the

¹ In the country the usual hours are eighteen a week (usually six hours every other day), the minimum the law permits. In towns the hours usually vary from twenty-four to thirty, but sometimes reach a total of thirty-six in the highest standard.

² The teachers have themselves been crammed at the training colleges, where memory work and set lessons still predominate, though not to the same extent as formerly, and where the preparation for a rather stiff examination does not leave much time for individual study.

³ In several towns provision is made for the feeding of destitute children three to six times a week, partly by voluntary contributions, partly from municipal funds.

⁴ Five to six hours' work a day is very usual, and some children are known to work even ten hours. See *Oplysninger om skolebørns arbejde, Danmarks Lærerforening*, 1899. (Evidence on School Children's Labour. Teachers' Association of Denmark.)

milk-boys, the cow-boys or others who have been up for hours before schooltime, sleep during the first hour of instruction.

N. Madsen-Voergod, a village schoolmaster, writes:—

The majority of the children in this poor neighbourhood are stiff and worn out when they are eleven or twelve. Many are so underfed that their morals suffer through it; their anæmic brains work so slowly that they often cannot think till it is too late.

Nevertheless, in spite of all its weak points, some of which are due to general social conditions more than to the system itself, Danish education has for generations had a great influence in supplying much valuable indirect moral training to the people. The ordered instruction, the comradeship among the pupils and many other factors tell, but the personal influence of the teachers is perhaps of the greatest importance.

A characteristic feature of Danish education is the great freedom of the individual teacher. This freedom, it is true, is often accompanied by too little method, but for the good teacher it offers many advantages.

In spite of low salaries there is never any dearth of teachers, and the profession generally may be said to be on a high level as to knowledge, earnestness and conscientiousness.¹

There are also among them many enthusiastic educa-

¹ A characteristic of Danish teachers is the eagerness with which they make use of the many facilities for supplementing their education. The State Training College in Copenhagen, with long and short courses in the most various subjects, is annually attended by more than one thousand men and women teachers, and there are usually a still greater number who apply unsuccessfully for admission to the courses. In most of these courses freer methods are used, and individual study is encouraged, and (with a few exceptions) no examinations are held. All the instruction is free, and the State gives maintenance scholarships to most students who are not resident in Copenhagen. For a description of the State Training College see *Revue pédagogique*, June, 1907, by M. Pellisson.

tionists, many whose personal influence is remembered afterwards with gratitude by those who have been under their care; but their efforts are often isolated, and exerted unconsciously rather than according to a definite plan. Remarkably few teachers, for example, have taken up rational child-study. This may perhaps explain why Danish educational literature and discussions deal so little with the great problems of moral instruction and training, and of character-building.

Rewards and Punishments.

The use of corporal punishment in schools has been steadily decreasing for many years and is fast dying out in secondary schools, though in elementary schools there are still some who believe it is indispensable. In the *Grundtvigian* free schools it has always been considered by teachers "a means of education which they would be ashamed of using". Prizes are used much less frequently in Danish schools than in certain other countries, and most schools give no prizes at all; they are usually found to cause jealousy and bitterness.

Marks have been abolished in an increasing number of schools, as having the same demoralising effect as prizes;¹ but the majority of schools still use them, partly because the parents like to follow in this way the progress which their children are making.

Direct Moral Instruction.

In Danish schools there is no direct *systematic moral instruction*. Not even in training colleges is ethics taught as a special subject. Direct moral instruction is usually given in the course of the religious instruction.

¹ In a school where marks are used a girl said to the cookery instructor: "Are we going to have marks? it would be a pity to work for marks in this subject".

The law requires dogmatic religious instruction in all schools for children, both elementary and secondary.¹

The whole question of compulsory religious instruction is giving rise to much controversy in Denmark. The majority of the nation still clings to it, not least because many consider it necessary for moral training; but there is an increasing feeling against it, although so far there has been very little agreement as to what should replace it.²

How much and how little moral instruction shall be given in the hours set apart for religious teaching, is left entirely to the individual school or individual teacher, and the moral influence of the lessons depends chiefly on the personality of the teacher.

Many teachers, especially in elementary schools, emphasise the invaluable opportunities which this subject offers for talking not only to the children but also with the children about their daily life and behaviour, and for holding up ideals to them; while others seem to think that the same opportunities for moral influence present themselves in many other lessons, especially history, reading, literature and hygiene.

History teaching in Denmark has been much influenced by Grundtvig and his disciples. Danish history and civic teaching (which has recently been introduced as a special subject into secondary schools) also offer excellent opportunities for stimulating interest in the welfare of the Fatherland, and may lay a good foundation for future citizenship.

¹About 98 per cent. of the population belong to the Lutheran Church. Children of Nonconformists may be exempted from the religious instruction of the school, on condition that they are elsewhere taught the religion of their parents.

²In a proposal for a course of direct moral instruction (*Det ny Aarhundrede*, July, 1907), Viceskoledirektör Dr. N. Bang wants the great ideals of truth, charity, justice and self-control to be made clear to the children as bearing on their daily life, and to be illustrated by vivid descriptions of the lives of great men and women of all times.

Hygiene.

Interest in hygiene and understanding of its importance have increased considerably in recent years. In secondary schools and in town elementary schools hygiene is now generally taught as a special subject. It is still too new a subject for any method to be general, but as a rule it may be said to include both personal hygiene and domestic hygiene. Special courses in temperance are not common ; but in the hygiene or other lessons the effects of alcohol are usually dealt with, not only from a hygienic but also from a social and moral point of view, with what effect it is often difficult to judge, but at any rate teachers are known to have been thanked for their warnings against drinking. The temperance movement, too, which is growing stronger year by year, cannot but influence the school. There is, for instance, an Elementary Teachers' Temperance Society with a very large number of members. A village schoolmaster writes :—

I am a total abstainer myself and most of my pupils sign the pledge after their confirmation.

One effect of the interest in hygiene is that the elementary schools are cleaner and neater than of old, and many town schools train their pupils in personal cleanliness by supplying them with hot shower baths (in summer swimming baths, where circumstances permit), and this makes the children take a pride in having clean and tidy under-garments. In an increasing number of schools there is medical inspection, not only of the sanitary conditions of the school but also of the children. In the elementary schools of Copenhagen the school doctor visits each school at least once a fortnight, and when there is anything the matter with a child's health he decides whether medical treatment or exemption from some school work is necessary. He examines all children on their

entering the school, and it has happened that a delicate child under the compulsory age has been sent home. At least once a year a joint meeting is called of all the school doctors and the heads of the schools.

The School and the Sexual Problem.

In the educational discussions of late years it has been asked with growing emphasis: "Ought the school to give information and guidance in this vitally important problem; or ought everything, as has hitherto usually been the case, to be left entirely to the home or, more often, to chance?"

Many urge that this subject, more than anything else, ought to be the concern of the home; that parents should speak plainly to their children about sexual questions and about personal morality; and above all should answer the questions of their children truthfully. But though it is now much more usual for parents to do this than was the case a generation ago, concealment and evasive answers seem still to be largely the rule, so that too many children at the age when guidance is most needed are debarred from the confidence of those nearest to them, and are left to seek information and guidance from other—and often from impure—sources. Moreover, there are many parents, especially among those who send their children to the elementary schools, who have not the right knowledge themselves to give a thorough explanation, even if they wished to do so.

An increasing number of educators, doctors and others,¹ feel, therefore, that the school must do something, not making the work of the home superfluous, but supplementing it, and giving the sexual problem its natural place

¹*Dansk Forening til Kønssygdommenes Bekaempelse* (founded 1902, affiliated to *La Société internationale de Prophylaxie sanitaire et morale de la syphilis et des maladies vénériennes*) has done much to propagate interest in this question by arranging discussions, publishing pamphlets, etc.

in the whole scheme of education. The lessons in natural history in dealing with plants and animals would give the general foundation of the knowledge required,¹ and sexual hygiene and ethics would follow in their right time and place, truthful answers being given to questions as they arise.

But although many teachers answer direct questions less evasively than formerly, most of them are still reluctant to treat the problem systematically; and of course there are many difficulties, not least among them the different age and development of scholars of the same class. Every one agrees that much tact and authority are necessary, especially so long as the whole question is still in an experimental stage; but something has already been done both in girls' schools and in boys' schools. In mixed schools there are of course additional difficulties which would perhaps necessitate some of the lessons on hygiene for boys and girls being given separately, even where the pupils are usually taught hygiene together.

The school which, to my knowledge, has taken up this teaching most fully and systematically is Schneekloth's school in Copenhagen, a secondary boys' school in which U. H. Wöldike, the teacher of natural history, has been one of the pioneers of the movement. In his lessons Mr. Wöldike takes animal sexual physiology, frankly using all technical terms. He says:—

I wish that, under the head of the different animal types, authors of text-books of natural history would consistently, unswervingly and clearly describe propagation, the sexual organs and sexual functions. When we accustom ourselves and the children to use such words as womb, testicles, semen, ovary,

¹In a class of big boys in an elementary school where natural history was not taught, the teacher had spoken about the sexual problem; afterwards some of the boys said to him: "Why don't we learn natural history, so that we could get thorough information about these things?" (*Vor Ungdom*, November, 1905.)

foetus, navel cord, etc., and use them in a perfectly decent and matter-of-fact way, these words become, what they ought to be, technical terms, and do not convey anything obscene. If the teacher has tact and the tone in the class is good, there is no risk.

Mr. Wöldike begins this teaching in a junior class, but speaks to the elder boys (ages seventeen to eighteen) on sexual hygiene, on prostitution and on the sexual diseases with their serious consequences not only for the individual but for the whole community.¹

To my knowledge no other secondary school goes so far; but in elementary-schools I know of several teachers, both men and women, who speak about these questions to their own class, especially before their pupils leave school; speak to them about the moral dangers and temptations they will meet in life, and about their responsibilities as the fathers and mothers of the next generation. Those who have tried it, seem to agree that it has been received by the pupils in all seriousness, and that it seems often to make a deep impression. A teacher who has tried this kind of teaching for seven years writes:—

I have watched the children closely, but I have never seen a trace of bad influence from a lesson of this kind. The children have been more open, more confidential towards me than they were before.

The same observation has been made by others; the children seem to feel that this is something that is of real importance for their own lives, and that confidence has been shown in them.

In a few cases doctors have lectured to schoolboys on temperance and sexual hygiene.

¹On the other hand, Mr. Wöldike and most other experienced teachers warn us against treating the question of onanism in class (except in cases where this bad habit has become epidemic). The best way seems to be to call the attention of the home to the case, or for a teacher who has the confidence of his pupils to speak kindly to the individual pupil about it. (U. H. Wöldike, *Skolen og det sexuelle Spørgsmaal*.)

In the State Normal College lectures on sexual hygiene are given by a doctor (to the women by a woman doctor) to those who join the courses on gymnastics, hygiene and housewifery. Such lectures have also been given in the university to young undergraduates and in the barracks to the privates.

The following description of the method used by an experienced teacher who has studied the subject very closely may be interesting and helpful to others:—

For some years I have on various occasions taught the laws of reproduction to a class of young girls of fifteen or sixteen years of age. The lessons are given in the form of lectures, occasionally accompanied by pictures and drawings.

This year I have also in a somewhat similar manner taken the same subject with my class (the highest) at the elementary school. I have taught all the pupils who are now in this class from the time they were six or seven years of age. During the years they have been under my tuition, questions have frequently arisen concerning the relation of the sexes, questions occasioned either by the teaching itself or by the remark of a pupil concerning conditions at home. I have never ignored these questions, but have endeavoured to answer them according to the children's capacity. In this manner I have in the course of years prepared the way for the subject. And I feel bound to add that, so far as I am aware, not one of the children in this class either in manners, behaviour, speech or expression, has shown the beginnings of moral depravity, or a tendency in that direction.

Before dealing with the subject I invited the children's mothers to my house, gave them a brief statement of my reasons and my method, and asked them to tell me at a future "parents' meeting" what attitude the children adopted with regard to the teaching on their return home from school. The children's behaviour during the lessons has been all that could be desired, and their attention has been excellent.

I begin with the reproduction of plants, then pass on to that of fishes. After that I go back a little and speak about insects and several of the lower animals; explain fecundation, ovum, semen; tell them about the fusion of the two sex-cells, showing how this fusion takes place now in water—as is the case with

star-fish, frogs—now in the body of the female after copulation. The copulation of animals is described in a few words, so that the children understand what takes place. And here I wish to state most emphatically that I have never noticed in any of the children the slightest sign of a smile, side-glance or looking at one another when I get to this part of my explanation. This applies equally to the above-mentioned classes of young girls and to the children in the elementary schools. And just at this point I have felt it of the utmost importance to watch the children's behaviour and notice their faces.

Birds and quadrupeds are also treated in the same way with the necessary modifications, and the pupils have now a clear understanding of this difficult point, so that when the relation of the sexes is subsequently mentioned, they know what is being spoken about. Particulars are also given about embryology, human and animal, parturition, etc. As it is a question here of girls, the children are told very fully about the female sexual organs, their appearance, position, etc., also some facts about pregnancy and sexual hygiene, not only from the point of view of the body, but of the soul; I dwell especially on the latter at great length, as it seems to me of the greatest importance to make the children see the matter in the right light. They get to know what passion is, and are told that we are meant to control our passions, but that on the other hand it is possible for a human being to become the slave of a passion, the sad consequences being pointed out. They are informed as to what we can do to prevent this; and in this connection, baths, open-air sports, gymnastics, are mentioned, and, last but not least, the importance of watching one's thoughts, controlling them, guarding against bad books, bad pictures, bad companions. When the children have learnt something about the nervous system, it is easy to show them how close and intimate is the connection between body and soul, as regards the sexual functions. In this way we are able to show them why we wish them to avoid certain things, and this carries weight with older children. When speaking about the relation of man and woman in marriage, I always try to make the children understand that the intimacy of married life is not only quite natural, ordained by God who has created us, but, for the very reason that it has been ordained by God, something delicate, pure and holy, when there is deep affection between the two who marry, but that even in marriage, when there is no such deep affection, it may degenerate and be-

come sensual, nay, purely animal. Then I mention the dangers to which a young girl may be exposed when she faces the world, and I point out what positions in life are specially fraught with such dangers. I mention prostitution, how women sometimes are drawn into it step by step, how sexual diseases corrupt body and soul, and how an abstemious, moral life is the best protection against them. I also point out the unhappy position of the unmarried mother.

This is a very condensed account of my method. I happen to be in the fortunate position of knowing the later fate of every one of the young girls, about thirty-five, whom I have taught in this way in my home; they have all led moral lives. Of course this may be accidental, or may be due to many other factors. Several of them when visiting me later on, have expressed their gratitude for the guidance they had received. Of course I do not mean that instruction of this kind can do everything, but I do think it may become a great power for good, a help to many young people. This applies particularly to young girls of the working classes. I believe that every earnest, cultured and mature man or woman, who has the necessary tact and who knows the pupils from early childhood, can take up this work. Of course there is responsibility connected with it, but the same may be said of all serious work; and it seems to me that one only increases the responsibility by letting the matter alone. But of course it requires much preparation, and I consider it absolutely necessary to speak with the mothers before setting to work. Otherwise there is a risk of the teaching being misunderstood, and of the home destroying what the school has built. Then again, cases may arise where the pupils of a class require such delicate handling that it is advisable to subdivide the class when giving these lessons. In this case, the latter would have to be given in one's home out of school hours.¹

Physical Exercises; their Bearing upon Will and Character.

In Denmark there is very great interest in physical education among adults, especially in the country. In schools for children, on the other hand, very little has

¹Elna Panduro, *Vor Ungdom*, March, 1906.

hitherto been done in the villages,¹ whereas in the towns there is hardly any school, elementary or secondary (boys', girls' or mixed), which has not a good gymnasium, and does not provide instruction in rational gymnastics given by trained teachers. Games, too, such as football, are played out of school hours, and often voluntarily.

But while Danish educators seem to be unanimous as to physical exercises being necessary for bodily development and physical well-being, opinions differ very much as soon as the question of their moral influence is raised. Some² hold that gymnastics, and perhaps still more, free games, develop character, comradeship, justice, etc., in a higher degree than most other school subjects; others are more sceptical as to their direct moral value, and point to the fact that prominent players and excellent gymnasts are not necessarily strong, moral characters. The ethical value of physical exercises, as of other subjects, seems in fact to depend very largely not only on the method but also on the personality of the teacher, and it is more and more acknowledged that teachers of gymnastics must not only know their business, and be able to maintain discipline, but ought also to have a general educational grasp of their subject.

In the hands of the right teacher, physical exercises seem to offer excellent opportunities for moral training.³

¹ In the country gymnastics is a compulsory subject for boys, but only in summer in fair weather, as the exercises usually have to take place in the open air. Only about 300 village schools use gymnasia (their own or hired ones), but since 1906 the State refunds half of the cost of a school gymnasium in rural districts, and this has already induced many parish councils to build a gymnasium for the school. Where there is a gymnasium, it is generally used by the girls also.

² See, for instance, K. A. Knudsen, the State Inspector of Gymnastics, *Legemlig Opdragelse i "Vort Hjem,"* or the publications of the *Gymnastisk Selskab*, an association (founded in 1899) which has done much to spread interest in rational gymnastics.

³ The State inspector maintains that it is an advantage where the drillmaster is a member of the school staff, teaching some other subject as well.

Prof. N. A. Larsen (*Gymnastisk Selskabs Smaaskrifter IX.*) writes:

This applies with equal truth to such subjects as practical domestic economy (housewifery), manual work (*sløjde*) and school gardening; all comparatively new subjects in Danish schools, but year by year appreciated more and more, and chiefly because of their educational value.

Physical exercises are taught at the training colleges for elementary teachers. The State Training College has a ten months' course of training for teachers of gymnastics and of housewifery, and short holiday courses for gymnastics and gardening, "gymnastics" usually including games and sometimes national dances also.

Educational Experiments.

1. One of the most interesting educational experiments is Dr. Starcke's school¹ (*Det danske Selskabs Skole*), founded in Copenhagen in 1899, in direct opposition to the old system of secondary education with its bookishness and premature preparation for examinations. The aim of the school is to give general culture and practical skill, to develop character, and to encourage the individual interests and gifts of the pupils. It strives to develop clear thinking and exactness, and to cultivate habits of thoroughness and industry. Manual work and drawing are made the central subjects round which the other subjects are grouped. In the lower forms all subjects are taught as much as possible as object-lessons. Observation and initiative are encouraged. Only a little history is taught to the younger children, but in the higher forms much stress is laid on it, especially on the history of our

"When the gymnastic exercises are carried out with earnestness and pleasure and under the unquestioned authority of the instructor, it is the best educational power in the school; it is a source of good tone, politeness and zeal in the work. Where the opposite is the case, it has a deteriorating effect."

¹This school was originally only open to boys, but a few years ago co-education was introduced, and seems to be a gain.

own times and on civic teaching ; the pupils are led to feel that in time to come they will have to share responsibility for the welfare of their country ; they follow with interest the problems of the day, and often discuss them with their teachers.

There is no home work (except drawing) in the lower forms, and in the higher forms it is used as little as is possible in a school that has to prepare for the examinations, upon which in Denmark entrance to most positions in life depends.

The children seem to be healthy and to keep their freshness, receptivity and inventiveness more than is usually the case.

This school is often taxed with its lack of discipline, and the pupils, especially in the lower and middle forms, are certainly rather more noisy than would usually be thought good ; but Dr. Starcke is unwilling to restrict what he looks upon as outbursts of energy and life, and says :—

All that the school demands is that the pupils do nothing that they can be made to see is hurtful to others, or which makes earnest work impossible. This procedure has shown itself to be right ; there has been no sign that the pupils feel inclined to do just what they ought not to do. If there is anything the matter, I first try to find out if any mistake or neglect on the part of the school has given rise to it. We strive to avoid opportunities for disorder and offence by filling the children with interests in other directions ; self-activity is the best way to attention. The mind that is filled with vivid interest is protected against temptation. I believe in the power of the good. It is not so essential to learn to obey as to learn *to will*. It is the inner motives which it is most important to strengthen and purify by example, by guidance, by explanation. The school must give the child courage to be himself.

The children are frank and self-respecting, even more so than is usually the case in Danish schools. They feel that their individuality is respected.

When there is any question at issue between a teacher and a pupil, the class is often asked to choose a kind of jury to give its verdict. This verdict is entered in a book, and it is interesting to see how anxious the boys are to be just and to be worthy of the confidence placed in them.¹

As to the results in after life, it is too soon to form any judgment, as the school has only this year passed on its first group of pupils into the world, and even these did not start in the youngest class.

2. Miss Kamma Jeppesen goes still further in her opposition to the old system. She writes:—

After twelve years' work in a secondary school, partly as assistant mistress, partly as headmistress, I have become more and more convinced that the schooling we have hitherto offered our children has contributed very little to their development, that in many cases it is rather a hindrance than otherwise, and that the men and women who have attained most, have done so not because of the school but in spite of it. The greater part of our instruction both for children and adults has become preparation for examinations. In order that they may pass examinations, we expose our children to the risk of being mentally and physically crippled.

Miss Jeppesen is now going to open a school for boys and girls from which marks, prizes, examinations, formal lessons and text-books will be banished, while physical activity, games, sports, gardening, modelling in sand and clay, *sløjde*, drawing and nature study will be the central occupations, especially in the first years. Reading, writing and arithmetic will not be begun as early as is now usual, except by those of the pupils who show special interest and aptitude for them. Independent activity and voluntary work out of school hours will be encouraged. The children will be allowed to "see with their own eyes,

¹ A teacher in an elementary school tells me that he also takes the vote of his class in many cases, for instance, in meting out some punishment.

think their own thoughts and speak their own words. The aim is to train strong, honest, courageous, industrious men and women." (*En ny Skole: Vor Ungdom*, March, 1903.)

3. I must also mention another educational experiment, the *Sløjds skolen i Askov* (the Manual Training School of Askov), a school or rather a five months' winter course for boys between fourteen and seventeen. It was founded in 1895 by J. R. Kirkebjerg, teacher of *sløjde* at the high school at Askov. The time-table is as follows:—

8 to 9	Danish.
9 to 10.45	Sløjde.
10.45	Breakfast.
11.15 to 2	Sløjde.
2	Dinner and interval.
3.30 to 5	Drawing four days, English and Danish two days.
5 to 6	Arithmetic four days, Geometry two days.
6 to 7	Gymnastics.
7	Supper.
8 to 9	Physics two days, Reading aloud two days, Composition one day.

This plan is based on one of Grundtvig's ideas, that the years between fourteen and eighteen are more profitably spent on manual work and physical development than on brain work. J. Ottosen, a member of the Lower House of the Danish Parliament, declares it to be a school where "the boys are bright and get encouragement; where they never feel overworked and never get into the habit of idling away their time".¹ The school is always full (it can hold forty boarders), and in 1907 another school on the same plan, *Sløjds skolen Godthaab*, was opened by the teacher of gymnastics and drawing at Frederiksberg *højskole*.

4. Frederiksberg² municipal secondary school (*Mel-*

¹ In the *Folketing* during the debate on the Secondary Education Act of 1903.

² Frederiksberg is geographically part of Copenhagen, but is a distinct municipality and, next to the capital, the largest in the country.

lemskole) is a co-educational school with fifteen boys and fifteen girls in each class. The school was opened in 1906 with three parallel classes (age eleven). These ninety pupils were picked out from the best scholars of all the elementary schools in the municipality. All instruction is common for boys and girls except gymnastics and manual work, the boys doing woodwork, while the girls do needlework.

None of the usual methods of punishment or reward are used.

The children are taught that perfect conduct must be the outcome of inner motives; they must practise self-discipline instead of being subject to school discipline, and must learn to look upon good order and consideration for others as a necessity for the attainment of good results.

The conduct of the pupils has hitherto been irreproachable; they are very friendly towards their teachers and very frank and cheerful.

There has been nothing to complain of in their mutual intercourse. In order to accustom the boys and girls, who have hitherto been taught separately, to play together, some of the teachers take part in the games.

As far as possible, the instruction is founded on the principle that the individuality of the pupil should be allowed to develop freely so long as this does not interfere with the rights of others. The pupils are often told that they are not bound to believe everything they hear or read, but should submit only to valid reasons, and that they are free to make objections and to put questions in all lessons.

As a further stimulus to individual development the pupils are trained, as far as possible, to go direct to the source of knowledge. In the natural history lessons, for instance, they have excursions to collect specimens which they study and describe partly in class, partly at home. They also draw plants and animals.

The headmaster of the school, V. Rasmussen, M.A., is well known, from the educational discussions of late years, to be an adversary of every form of dogmatic teaching.

Co-Education.

Co-education has always been the rule in the village schools;¹ whereas in the elementary schools in towns boys and girls are usually taught separately.

In secondary schools co-education was recognised in principle by the Act of 1903² and can now almost be said to be the rule in the provincial towns and in the country, although in the larger towns there are still a number of private schools for one sex only. These are chiefly girls' schools. In Copenhagen there are as yet very few co-educational schools, the most typical being Miss Adler's school.³ The majority of the co-educational schools were originally boys' schools. The opening of them to girls was in many cases due rather to practical convenience than to educational principle, but Miss Adler's school owes its existence chiefly to the principle of co-education. In it boys and girls, from five to eighteen, are taught everything together, even gymnastics and needlework.

Although there is still some opposition to co-education, the chief argument being the fear of overworking the girls in adolescence, experience seems to tell chiefly in its favour. Not only do there seem to be no moral difficulties, at any rate in schools where the general tone is good, but the boys and girls are said to have a good influence on each other's characters, the boys becoming less rough, the girls less sentimental. In some schools the two sexes keep much apart ;

¹ A village schoolmaster writes : " I am a warm advocate of co-education. Our village schools are bad in many ways, but they have one great advantage, co-education. Even in gymnastics I have boys and girls together ; although there are of course some exercises that are not suitable for the girls."

² All the State secondary schools have been open to girls since 1903, and so are a constantly increasing number of municipal schools.

³ Fredriksen's school at Ørdrup, near Copenhagen, has had co-education from soon after its foundation in 1873, and Mr. Fredriksen is an enthusiastic advocate of the system.

in others they associate quite freely and play together. The latter arrangement seems to give the best results.

The following is an extract from a report by Rektor Bruun founded on several years' experience of co-education in a higher secondary school at Kolding¹:—

The fundamental issue in co-education is a moral question, the question as to whether the daily intercourse of the two sexes entails disadvantages and dangers, or whether it has a mutually good influence. In the 'eighties and 'nineties of last century a certain anxiety was often felt in the mixed *Realskoler*, and is still felt in various schools. Boys and girls were given separate playgrounds, and in the classrooms the girls were placed next the teacher's desk, or the two sexes were placed at two separate rows of tables. Wherever purely economic reasons have led to the introduction of co-education, similar arrangements have been adopted. But this draws the children's attention to the fact that they are mistrusted. Their separation, by making the question interesting to the pupils, has just the very opposite effect to that desired. Where, on the other hand, the pedagogical advantages have been the determining factors, the school authorities have tried in every possible manner to mix the boys and girls in the classes and in the playground, on the principle that the more boys and girls associate together as good comrades, the greater are the advantages of co-education.

Co-education in our school has been based on this principle from the outset. Boys and girls, until they are fourteen, sit together at dual desks. Generally, the boys who are thought most highly of are placed next to the girls. But good results are also obtained by placing next to a troublesome and unreliable boy a girl whom he respects. In the four upper forms the pupils choose their own seats. In the lowest of these forms the girls generally sit together, but in the three upper forms it is more usual for boys and girls to sit together.

Gymnastics are taught in common up to the age of eleven. In teaching hygiene, co-education can easily be carried through in most branches; but when it is a question of special sexual hygiene the teaching has to be separate. These lessons must

¹ See *Vor Ungdom*, January, 1905.

be entrusted to a teacher (male or female), who can conduct them with tact. In my school these lessons, as far as the girls are concerned, have been undertaken for the last two years by one of the school's women teachers of gymnastics. I know that this teaching is conducted with tact and that the girls like the lessons.¹

The school has three playgrounds, one for children from six to nine, another for those from nine to twelve, a third for the older children. All the playgrounds are for boys and girls in common. Each playground is under special supervision. The headmistress always finishes her lessons a few minutes before the bell rings for the children to go out, so that the playgrounds are under supervision from the moment recess begins. Boys and girls from six to ten play together nicely, from ten to twelve not so well, especially in the beginning of the school year. From twelve to fifteen there is very little play in common in the summer, but more in the winter when sliding and snowballing are going on. The older boys and girls often sit or walk together, and have free access to all the playgrounds, as they like to talk and play with the younger pupils, to whom they are always very kind and helpful.

The school does nothing to encourage games in common, the idea being that this is a matter which will regulate itself. Out of school boys and girls associate to some extent, especially the youngest pupils, who invite one another to small parties, and the older, who sometimes study together. Boys and girls are treated alike as far as possible. The pupils themselves are often of opinion that the girls are treated more considerably by the men teachers, the boys by the women teachers.

The discipline offers no difficulties whatever. According to my experience it is easier to keep discipline in mixed schools than in schools for boys only, and women teachers say that it is easier than in schools for girls only.

The teachers are forbidden to use any kind of corporal punishment.

It is too much to expect that co-education will prevent all sexual difficulties during adolescence. It is a well-known fact that children when they reach the age of thirteen or fourteen will occupy themselves with sexual questions, with all the interest

¹ Similar lessons are now given to the boys of the top form by the school doctor.

that curiosity gives, and far too readily allow themselves to be led on by the more initiated of their comrades to discuss these matters in an indecent manner. The danger which lurks here, and which may affect the healthy development of the whole character, can only be effectively combated in the home by the parents talking to their children plainly on these subjects. It has been noticed, in co-educational as in other schools, that girls by themselves and boys by themselves will often discuss these subjects in an obscene manner, and therefore fears have been entertained that co-education would result in making the subject a common instead of an exclusive one. Should anything like this occur, co-education is doomed. I have watched the matter very closely, and procured reliable information partly from my daughters, partly from the older pupils who have left school, and I know for certain that such is not the case. On the contrary, the tone between the boys and girls is always seemly and natural, and free from anything that savours of flirtation. A strong feeling of respect grows up between the two sexes, and this feeling keeps them from vulgarity, and from lowering themselves in each other's eyes by the use of low language. And I think I may also say that this feeling of delicacy to a certain degree prevails amongst the boys and girls when apart. At any rate it is certain that this feeling, from the age of fourteen or fifteen, characterises the behaviour of the boys and girls towards each other, making the relation between them frank and natural, and similar to the relation between brothers and sisters in a good home. It rests on esteem and common interests. I have noticed among the oldest pupils attempts at love-making in a few cases; but the boy's lady-love is nearly always to be found in schools for girls only.

I think, therefore, that I am justified in saying that co-education, when carried on with interest and care, raises the standard of morality. And I consider this one of the best results of co-education, that it has good effects which last through life; but hard work is necessary to make it successful. The co-educational school is the more delicate instrument of the two, and the teachers (men and women) must have not only the ordinary qualifications, but special ones also, if good results are to be obtained. Especially while co-education is in its infancy must the utmost care and supervision be exercised. The younger boys and girls ought never to be left alone; a teacher should

always be present, and able to give supervision in passages or playground. After the lapse of some years inconveniences of this kind will have diminished, the two sexes will have become accustomed to each other, and a certain atmosphere will be created in the school to which new pupils will conform. Should a boy in one of the middle forms ever try to give himself airs at the expense of the girls, the latter will have authority enough to call him to order. In the top forms (according to my experience) supervision becomes unnecessary, the boys and girls when together behaving in a perfectly satisfactory manner. But whilst specially accentuating these good results, I must at the same time point out that our school has so far been very favourably situated, boys and girls attending together from quite an early age. The difficulties are greater in schools which annually admit a new set of pupils, of about eleven or twelve years of age. Co-education in the secondary schools necessitates co-education in the preparatory schools connected with them, and in the elementary schools. A mixed school with pupils from eleven years of age upwards requires more thorough supervision than a mixed school with pupils from six years of age.

Tactful conduct on the part of a teacher is a *sine qua non* in a mixed school. Any ambiguous remark touching the sexual question, or gestation, is especially liable to do harm. On the other hand, if the teaching on the whole is earnest and tactful, boys and girls take questions of this kind, as they arise in the natural history lessons—questions, for instance, concerning the fertilisation of plants, the fecundation of animals, the gestation of human beings—in a simple and natural way. During the reading of Homer, who naively calls things by their proper names, I have never noticed any signs of embarrassment or even any inclination to snigger.

In a mixed school there must always be a suitable number of women teachers, one of whom should be in a position of special authority. The principal duty of the women teachers is to attend to the special requirements of the girls, requirements that cannot be attended to by a man. Cases of various kinds will arise in a mixed school, when the girls will speak only to a woman, even cases which the head woman teacher may find difficult to discuss with the headmaster. The former must occupy a position which it is not easy to define exactly. She must be able to distinguish between the essential and the non-essential in the mutual relations of the boys and girls, and this demands con-

siderable tact on her part in her relations with both the headmaster and the boys. In our secondary school the head woman teacher has the right to be present at the girls' lessons. She is required to be present at the special lessons in hygiene. She has also some authority to exempt the older girls from gymnastics. It is her duty to be at the school from the beginning of the teaching to the close.

Teacher and Pupil—School and Home.

In former times the teacher was often considered the natural enemy of his pupils, but in most schools nowadays the relations between teachers and children are friendly, often cordial. This change can be ascribed partly to the influence of the Grundtvigian free schools, and in secondary schools it began chiefly in the private schools.¹

There are also signs of a growing feeling among the teachers that they are not only teachers but educators, and this is especially the case in the elementary schools. While in secondary schools most teachers teach usually one or a few subjects in many classes, often in more than one school, and may therefore be tempted to lose sight of the general development and education of the children, in the elementary schools the class-teacher system is still predominant, and among these teachers there is very usually a feeling of being largely responsible for the moral education of the children under their care; the more so as the moral tone of many homes is often very poor. Here the intimate relation between teacher and class, and teacher and individual child, is of the greatest importance; and teachers often win the confidence of their pupils so thoroughly, that many of them pay them repeated visits afterwards to tell their old teachers how

¹ As pioneers in this respect as well as in the close connection between school and home may be mentioned N. Zahle's school for girls, Schneekloth's school for boys and Fredriksen's mixed school, the two first of which are of more than fifty years' standing.

they are getting on, or to seek advice and encouragement.

Many elementary school teachers keep in touch with the homes of the pupils, in spite of the fact that they teach thirty-six hours a week. The classes are not so large as in some other countries, thirty-eight being the maximum in the country, thirty-five in towns. While many confer with the parents (either at their homes or in the school) only when there is something the matter with a child, I know of some teachers (mostly women) who visit all the homes as early as possible in their pupils' first school year; and I know a few (also women) who call meetings of the mothers (or mothers and fathers) of the little ones and talk to them about the work of the school or other matters concerning the physical or moral education of the children. These meetings are well attended and much appreciated by the parents. In the villages it is the usual thing for the teachers to know the homes of their pupils; and in the *friskoler*, where the parents themselves provide for the school and appoint the teacher, the connection is still more intimate. In fact, the *friskole* has been called the "school of the home".

At some private secondary schools parents' meetings are regularly held.

Old boys' or girls' clubs are not very common, at least not in connection with elementary schools.

N. Madsen-Voergod, a village schoolmaster, writes:—

The thing that has the greatest effect on the characters of the children is personal influence, but this again depends on the means at the disposal of the "person" and the way in which these means are used. I have always tried to make my school as far as possible like a home. But then my school is only small, at present thirty children, in two classes. My schoolroom is arranged like a sitting-room with curtains, flowers in the windows, etc. From the first day the children

come to school they go about everywhere with our own children ; during recess they have a look at the rabbits, poultry and pigeons and help to feed them ; they are allowed to make use of the garden and the summer house ; in short, they are all treated as if they were our own children. If a child abuses this liberty, he is for a time excluded from our domestic circle. I am sure that in all this there is something of more value for the building up of character, than in lessons on morals or religion. After their confirmation many of my old pupils come to me for advice and help, and often stay with us as our guests.

Usually in the winter I have evening school for young men and women. I used to allow the young people to dance in the schoolroom two or three times in the course of the winter, but now, since the cleaning of the schoolroom has been taken over by the municipal authorities, I cannot dispose of the schoolroom as freely as I could, and the consequence is that small dancing houses of a low order have been opened in the district. But we hope soon to be able to build a meeting-hall.

Town Children's Holidays in the Country.

It is more than sixty years since this movement began in Denmark, and it has grown so steadily that now over 17,000 children, that is, about one-third of all the children of the Copenhagen elementary schools, pass their holidays in the country.¹ The children have free journeys on the State railways, and usually on the private ones ; they are received without any remuneration for five weeks or more in the homes of hospitable people in the country, farmers, clergymen, schoolmasters, cottagers and others, many of whom have no previous acquaintance with the child they receive.

The results are usually excellent, and that not only in physical respects ; the stay in the country adds greatly to the mental development of the children, widening their horizon, and giving them new interests and sympathies.

¹ Copenhagen (500,000 inhabitants) is the only large town in Denmark.

Many children spend several successive summers at the same home, making friendships perhaps for life, and thus bonds of understanding and goodwill are formed between town and country.

But there are not nearly enough good homes to be found for all the children who need them. Of late years, therefore, there has been a movement towards establishing holiday camps, especially for delicate or difficult children and for big boys, for all of whom it is not always easy to get hospitality, and whose need of getting out of town away from their usual surroundings is especially great. Some of these camps have been started by the Elementary School Teachers' Association, some by the population of the districts where the camps are. They are all supervised by teachers. Last summer 800 boys were sent out to twenty-one *kolonier*; most of them were boarded out, teachers and all, at high schools, while the assembly halls of the villages were used for others.

Most of the camps are for boys and last for two or three weeks; but last summer the Assistant Mistresses' Association opened a camp for fifty delicate girls between twelve and fourteen, giving them a holiday of five weeks. The educational and moral results seem to have been even more satisfactory for the girls than for the boys. Though on the whole the boys have behaved well, still there have occasionally been disciplinary difficulties, even moral difficulties; it is not always easy to keep boys satisfactorily occupied, although gymnastics, sport and games in which the teachers take part fill much of the time. With the girls there seems to have been no kind of difficulty; a few hours of domestic work every day, some voluntary needlework in bad weather, seem to be appreciated just as much as the play and reading.

The regular life in healthy and beautiful surroundings, under kind guidance, without much restraint, and with

hundreds of educational opportunities, seems to be very valuable as a moral training. The children seem to enjoy being kind and helpful to each other, and to feel their responsibility towards the little society they belong to.

Another new departure has been the establishment of day camps for two months for delicate children, so near town that they can be taken out in the morning and brought back at night. These also are under the supervision of teachers, and are said to be a decided success.

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II. THE PEOPLE'S HIGH SCHOOLS.

The *Folkehøjskoler*, the people's high schools, have rightly been called the most original feature in the educational system of Denmark. These schools are boarding schools or residential colleges situated in the country. Nearly all of them are open for five months in the winter for young men and three months in the summer for young women. About 80 per cent. of the students are between eighteen and twenty-five. Only a few of them come from the towns, over half being the sons and daughters of farmers or yeomen (*gaardmaend*), and about one-fourth the children of crofters, cottars or small-holders (*husmaend*). The usual fee for board, lodging and instruction is about £10 for a winter course (five months) and about £5 10s. for a summer course (three months).

The originator of the high school idea was N. F. S. Grundtvig (1809-72), priest, poet and historian, whose educational ideas met with opposition and ridicule for many years, and yet have gradually influenced educational thought and law-making in Denmark more than those of any other one man.

It was Grundtvig's original idea, set forth as early as 1820-30, that the Government should found a high school for the people on a large scale, a kind of university, without any classical learning, but with Danish history, language and literature as the main subjects; a school where students from all classes of society would meet, and would learn to know and to understand one another; and he dreamt of colleges in connection with this high school, modelled on those he had seen in Oxford and Cambridge.

It was Grundtvig's aim to make the people good citizens. He wrote (1836): "The students must be enlightened as much as possible as to the nature of the people, the Government and the Fatherland in all aspects". He

wanted the teaching to be historical and said: "Knowledge of the past is the only means of understanding the present, and making sensible plans for the future". He set as the aim of such a high school not "examinations and getting a living, but a culture and enlightenment which will be a reward in themselves; a culture related to actual life and the requirements of the present, whereby the national literature finds encouragement and is of service, and people learn to appreciate the scientific culture they pay for; a culture and enlightenment for life, necessary for those who have to take part in public life". He wanted a culture that could "ennoble even the humblest". "The same possibilities for culture may be found in cottage as well as in palace." He maintained that from eighteen to twenty-five is the age in which the mental receptivity is usually greatest.¹

Grundtvig never saw his plan for this great high school for the whole people realised, but he lived long enough to see, founded by young enthusiastic disciples, several *folkehøjskoler* on a smaller scale indeed than he had hoped for, but nevertheless embodying his educational ideas. With a few exceptions,² the high schools still belong to Grundtvigians.

The first Danish *folkehøjskole* was founded in North Slesvig in 1844 as a bulwark for the Danish nationality in the borderland. After the war of 1864, when that part of the Danish monarchy came under German rule, this school was moved to Askov, north of the present frontier.

One of the first high schools was founded by Kristen Kold, a remarkable man, self-taught and original, to whom

¹See Schröder, *Den Nordiske Folkehøjskole*, i., pp. 29 and 32, and Grundtvig, *Smaaskrifter om Højskolen*.

²Five high schools belong to the "Indre Mission," which consists of people who, like the Grundtvigians, are inside the Established (Lutheran) Church, while one high school is founded by the Baptists.

the high school movement is greatly indebted; he opened his home to students and had an extraordinary personal influence over them; he was the first to have summer courses for women, and it was he who began the free school movement.

In the twenty years from 1844 onward, a few more high schools were founded, but it was not until after the disastrous war of 1864 that the movement began to spread rapidly. It was furthered by the feeling that "what Denmark had lost in outward power she must strive to gain in inner strength". Between 1865 to 1870 over fifty schools were founded. Many of these schools exist no longer, but others have replaced them, and the number has increased considerably of late. The report of 1905-6 mentions seventy-one high schools as recognised and State aided. The amount of State aid was much increased by the High School Act of 1902, and amounted last year to over £10,000 paid in scholarships to poor students, besides direct grants to the schools, varying in proportion to their expenses for staff, apparatus, etc. To obtain State aid a school must have existed for two years and have a certain minimum number of students.

The attendance at the schools varies very much, often varying from year to year at the same school. The largest ones have nearly 400 students a year (including winter and summer students). In 1905-6 the total number of students was 6,380 (3,342 men, 3,038 women), which is over one-fourth of the average annual number of young men and women in the rural districts. Most students take only one course; some take a second, usually after some years.

The high schools do not get the majority of their students from the immediate neighbourhood; the schools in Zealand, for instance, often have more than half of their students coming from Jutland. Students also come from the Faroe

Islands, from Iceland, and from the Danish-speaking part of Slesvig.

Three hundred and eighty-three men and one hundred and sixty-five women are engaged in teaching at the high schools, although not all of them give their whole time to the work. Sixteen heads and thirty-nine assistant masters have a university degree; a still greater number have been trained as elementary school teachers; several were trained at the summer courses for young high school teachers held at Askov, while many, especially the women, have received no special training. State holiday courses for older high school teachers are now held, either at the University of Copenhagen, or at one of the high schools, occasionally at some other Scandinavian university, *e.g.*, this year at Helsingfors, Finland.¹

Since the grants have been so much increased, the State has assumed a kind of supervision over the high schools, but this supervision has "never brought any pressure to bear on the schools, never interfered with their work, and never been anything but useful and pleasant" (Rosendal, *Danmarks Skolevæsen*, p. 55).

Most of the schools are owned by their principals,² who as a rule have absolute freedom both as regards the choice

¹ To these two kinds of courses the State gives an annual grant of about £380 and an additional £170 annually in travelling scholarships to high school teachers. Besides this the State gives an annual grant to the superannuation fund of the High School Teachers' Association.

² The following will show one way of founding a high school and is also in other respects characteristic of the movement. When Mr. Bredsdorff, a well-known and much-appreciated high school teacher, wanted to found a school of his own he chose the neighbourhood of Roskilde (about eighteen miles from Copenhagen) as a suitable place, not least because of its many associations with Danish history. He first gave a series of lectures, and then called a meeting of the neighbouring farmers, telling them he would build a high school there if they would help him to do it, as he had no money himself. In the course of a fortnight they subscribed a loan of £1,680 without any other security than his mere receipt, and after that there was no difficulty in raising a bank loan. In May, 1907, when the beautiful building was opened, with rooms for about 150 students, every place was filled.

of their teachers and of their curriculum. Grundtvig said : "It is essential to have as good principals as possible and then to leave them to themselves ; they must be free to follow their own ideas. Much will depend on a living interaction between their leaders and the young people." This freedom and the perfectly voluntary position of the students have always been considered by the high schools as indispensable.

From what has been said, it will be understood that the time-tables of the individual schools vary very considerably. The following table will show the average distribution of subjects :—

	HOURS PER WEEK.	
	FIVE MONTHS' COURSE, MEN.	THREE MONTHS' COURSE, WOMEN.
Danish { Reading Writing Grammar Literature }	13·8	13·9
History and civic teaching	8·9	7·9
Geography	2·7	2·3
Natural science, hygiene	4·1	3·8
Arithmetic	5·1	3·5
Drawing	3·1	1·0
Singing	1·0	1·3
Gymnastics	4·9	5·2
Needlework, etc.	—	9·6
Other subjects, including agricultural subjects	5·6	1·4
Total	49·2	49·9

Askov in Jutland is a so-called "extended high school" with a course extending over two succeeding winters (six months each) open to both men and women.¹ Most of

¹ In the summer there is an ordinary three months' course for girls.

the students have previously attended an ordinary high school. The teaching is more advanced; more time is given to individual study, and a reading-room and reference library are open to the students for several hours every day. The school possesses a lending library of 20,000 volumes, and a natural history museum, both of them due almost exclusively to private generosity. English and German are taught to those who desire to study them. A special grant of about £840 a year is given to this school.

Here more than at any other high school all classes of society meet, both from town and country. The "extended high school" at Askov is the one that comes nearest to Grundtvig's original ideal.

At the ordinary high schools very little home work is demanded and few books are used for lessons, but many high schools have libraries and the books are much read, a taste for reading being often acquired or developed. A country doctor once said to me that when he came to visit a patient at a farm or cottage and saw a book-shelf with good books he usually found that the inmates were old high school students; he added that their houses were often cleaner than their neighbours', and they carried out his orders in a more intelligent way.

No examinations are held at the high schools. It is very remarkable that, in an examination-ridden country like Denmark, it has been possible for the high schools to keep clear of what would certainly have been to them a rock of destruction. The high schools have never regarded it as their chief aim to impart knowledge for its own sake, but to give students general culture, to stimulate and rouse. As Kold said: "We want to set them going, so that they will never stop again". Much stress is laid on physical exercise, especially gymnastics; a majority of the schools have large, well-equipped gymnasias, and an increasing number have baths with hot and cold water.

The high schools have done much to spread an interest in physical exercises in the rural districts.¹

Singing in reality plays a much greater part than is shown on the time-table, as every lecture is introduced and closed by the singing of a song, chiefly of a national and religious character. Many of these songs were written by Grundtvig.

Except in the few schools which belong to the "Indre Mission," no special time is set aside for religious instruction; but there are sometimes lectures on the history of the Church, and the teaching generally has a religious background.

History, especially Danish history, is considered the most important subject at the high schools. It is taught almost exclusively in the form of lectures, the "living word" having become quite a watchword of the high school movement. Historical events are usually grouped round some striking personality. The history teaching tends decidedly to develop the national feeling. This was Grundtvig's object, and it is still considered the chief aim of the high schools "to tell the history of the Danish people in such a way that the students come to understand themselves and to love their country, so that they are willing to devote their work to it; in one word, feel

¹In no other country do the peasants go in for gymnastics so much as in Denmark. In this respect there has been a close connection between the high schools and the shooting unions. Almost from their foundation (1862) these have been in touch with the high school movement. They draw their members chiefly from the circle of old high school students; and their meetings and festivals, which sometimes gather thousands of people from far and near, are usually characterised by the same patriotic spirit and the same good tone that prevail at the high schools.

The shooting unions have nearly 43,000 active members; of these about 24,000 go in for shooting only, about 7,400 for shooting and gymnastics, and about 11,600 (over 7,000 of whom are women) have gymnastics only. The shooting unions have an annual State-grant, which has just been raised to about £3,800 (of which one-third goes to support the gymnastics). It is very common in the rural districts to have a hall which is used both for lectures and drill; and in many cases the same people are on the lecture committee and on the local committee of the shooting union.

their responsibility towards life" (T. Bredsdorff, from a speech made to English journalists, *Höjskolebladet*, 1907).

In none of the schools is there any direct moral instruction; but the lectures on history, literature and hygiene, and the discussions and questions to which they give rise very often deal with ethical problems, and usually in a very direct and personal way.

Dr. Nørregaard, the Principal of Testrup High School, writes:—

According to my experience, it is Christianity, as it meets the students in the historical lectures, in the personal lives of the teachers, and in the tone of the school which has the strongest moral influence on them. Further, the physical exercises, and the regularity in the school work which the students are pledged to observe, and to which the teachers themselves adhere scrupulously, are very important.

At some of the schools the sexual problem and the question of personal purity are spoken about both from an ethical and a hygienic point of view; but this cannot in any way be said to be the rule; and as far as I know, it applies more to the men than to the women.

Dr. J. Nørregaard writes:—

I teach human physiology and psychology myself, and I am sure these subjects have both hygienic and moral influence. Of the sexual problem I only speak to the men, and what I say to them is received in deep earnestness and makes a strong impression on them.

Disciplinary difficulties hardly exist at the high schools, and the expulsion of a student is extremely rare; but it must be remembered that the attendance is entirely voluntary, and the high schools naturally attract the good elements.

Mr. Povlsen, now the Principal of Ryslinge Höjskole, declares that during the five months he spent as a pupil at

a high school when he was young, he did not hear one indecent word from his fellow-students.

Mr. Bredsdorff tells me that sometimes at the beginning of a course there is some swearing among the men, but as soon as he points out that it is a bad habit he always has the majority of the students on his side, and a good tone invariably prevails in a short time.

A very important feature, and one to which may be ascribed a very great part of the ethical influence of the high schools, is the daily life out of school hours. In nearly all the schools the students are boarders in the principal's home, and have their meals (or at least the midday meal) with him and his family and the other teachers; they all associate together in a very friendly and natural way. Mr. Bredsdorff says:—

Even if there are too many students for the school to be quite like home, there is still something very homelike; often in the evening we move our piano into the big hall and have music and singing.

Dr. Nørregaard writes:—

The everyday intercourse with its countless opportunities of influence, of training in good manners, and of supervision, is of such great value that I can hardly imagine how we should manage without it; the pupils would certainly not get half as much out of their time at school, and the work would only be half as satisfactory to myself. The feeling of mutual confidence developed by living together in a small home also shows itself under these wider conditions" (Schröder, *Folk.*, ii., p. 251).

And perhaps even more importance may be attached to the comradeship among the students. "There is no doubt that the different classes of society become very friendly through this living together—in fact, we never feel any class distinction here, even if it does exist" (Nørregaard, private letter).

The old students usually form associations, and many of them meet at their old school for a day or two during the summer term. The annual public meetings, held often for two days or more in the autumn at several high schools, the high school unions, often in connection with high school homes (modest hotels found in many towns), the *Höjskoleblad* (a weekly paper), are all bonds between teachers, old and present students, and others connected with the high school movement.

The high schools have always been exposed to severe criticism but on different grounds. In their early days they were accused of being radical and revolutionary; now they are often taxed with being too conservative, with living too much on their traditions from the good old time, and with having gone to sleep on their laurels and their State-aid. Thus an old high school student writes (Madsen-Voergod, *Höjskolebladet* 1907):—

When we came home from the high school twenty-five years ago, we wanted to reform the conditions first in our own village and then in the whole country, and we still send a friendly thought to the high school for waking up our souls and giving us interest in life itself. But now most students come home from the high schools just as sleepy and slow as they went there.

He complains that the high schools have little understanding of the new movements of the time, and that those students who hold other than the authorised opinions are looked upon as black sheep. But even if this is true of some schools, and even if many high schools fail to satisfy the needs of the present time in all respects, still, taken as a whole, there can be no doubt that the high school movement has exercised and is still exercising a beneficent and widespread moral influence, especially on the rural population, not only in diminishing coarseness and in giving the individual higher ideals, but also in stim-

ulating interest in public affairs and in helping many to become active members of the community. Old high school students form the greater part of the students of the agricultural schools.¹ Old high school students have been very active in reforming Danish agriculture, introducing co-operative dairy-farming and other co-operative undertakings; and they usually take a lively interest and active part in politics.

In conclusion, I will quote the opinions of two men who have had unusual opportunities of studying the movement.

In a report published in 1890 Mr. A. Svendsen, for many years the principal of an agricultural school, says that a comparison between those of their students who have attended the high schools and those who have not, shows that the former have a greater power of receptivity and a better understanding of what they learn.

The teaching, especially in the Grundtvigian high schools, has a stimulating and vivifying effect on students of ordinary intelligence, which greatly develops the mental receptivity enabling the young to acquire knowledge. The student, on leaving the high school, will very often carry with him a vivid impression that his mental development is very far from being finished, and if he enters the agricultural school with this feeling he will be well equipped for obtaining the best possible result. It would, therefore, be very desirable if all students of an agricultural school had previously passed at least one winter at a high school (Schröder, pp. 293-94).

Prof. Feilberg, the present State Inspector of the Folkehöjskoler, says:—

The good high schools influence both the intellect, the emotions and the will; they make their pupils more energetic, and help them to become useful citizens. The personalities of the teachers influence them and bring out their individualities. The schools encourage initiative. They promote morality.

¹ These are in many ways connected with the high schools; they usually give one-third of their time to general humanistic subjects.

Their tone is healthy and cheerful. During the half-century of its growth the high school movement has outgrown many faults and is capable of still further development.

From Denmark the high school movement has spread to the Danes in the United States, and to the neighbouring countries: Norway, Sweden and Finland. In spite of national differences, these schools resemble in their chief characteristics the Danish mother schools, and the high school teachers from the whole of Scandinavia keep in touch through periodical meetings, by visits to each other's schools, etc. The Danish, Norwegian and Swedish languages are so closely connected that the three nations understand each other without much difficulty.

Of late years the high schools have aroused attention and interest in other countries also. Foreigners come to study the movement for a shorter or longer time, and especially at Askov there are nearly always, among the students, men and women of various nationalities.

In 1906 a German high school was opened in Holstein.

CHAPTER IX.

MORAL INSTRUCTION AND TRAINING IN NORWAY.

By Dr. OTTO ANDERSSSEN,

Principal of the Higher Training College of the University of
Christiania.

MORAL INSTRUCTION AND TRAINING IN NORWAY.¹

IN Norway (population in 1900, 2,240,032) the elementary school is a public institution maintained by the municipality, but with considerable grants from the Government. It is managed by the *skole-styrer* (school boards), elected by the municipal authorities. The higher schools are also public, some being "middle" schools (eleven to fifteen years), maintained chiefly by the municipalities, and some "middle" schools with *gymnasia* (eleven to eighteen years), maintained chiefly by the State, the affairs of both being finally administered by the Church and Education Department. In addition to the public schools, there are in Christiania and a few other large towns a good many private boys' and girls' schools, which give the same privileges as the Government and municipal schools, without, however, receiving any pecuniary aid from the State or the municipality.

With a few unimportant exceptions, all Norwegian

¹ This paper is based upon experience gained during thirty years' work in the higher schools, and upon the results of seven years' experience as a member of the Supreme Court for Secondary Education. I have also in various ways been connected with the elementary schools. Much of what I here state is, with certain modifications, applicable to the latter.

schools are day schools. The pupils spend from four to six consecutive hours daily in school, the rest of the day being passed at home. The home, therefore, exercises a determining influence upon the child's moral training. The school, it is true, acknowledges it to be one of its aims to further the ethical development of the pupils; but in this its agency is to a far greater extent determined by its relation to the home than in questions of intellectual education. When there is a good understanding between the school and the home, the moral influence of the school is strong; at variance with, or indifferent to, the home, it is more or less weak. In any case, however it may perform its task, the home is a stronger moral factor than the school. Its relations with the child are the earliest, and are closer, more individual; its influence upon the child's habits is more powerful, it largely decides the child's acquaintances and future work in life. The school's relations with the pupils are always more uniform, and its moral training always aims rather at the development of social qualities than at the forming of the individual personality.

I do not think that in Norway the school will develop in the direction which it has taken in some other countries, as far as the wealthier classes are concerned, and supersede the home as regards the training of its pupils. The school will continue to consider as its chief aim the intellectual development of its pupils, but the home will be reluctant to give up its share in the education of the children. The family instinct in our nation is still very strong; the home and the family have been a great moral power in our national life. Their ideals indeed have not been altogether free from narrowness. In certain parts of the country, and at certain periods, a gloomy pietism has laid a burden upon youth. Formerly, also, there was a distance in the relations of parents to children, which

checked the natural growth of feeling ; but there was strict discipline, which went with simple habits and a high-principled and upright view of life. Young people learned to make exacting demands upon themselves and not upon others.

The more humane view of life prevailing nowadays has made the relations of parents to children freer and brighter—a great step in advance. But at the same time, the modern conditions of working life have weakened to some extent the authority of the home, and its ability to undertake the moral training of the race. This applies to both the wealthier classes and the working population. Life has become more restless ; the community is always claiming more of her citizens' interests and time. Life on the whole turns more outwards, more is expected of it ; people entertain more and live less simply, and they have less time and desire to interest themselves in their children's education.

In these circumstances, there is an increasing tendency to make the school a more active factor in the general moral education of the children. It is no longer held that the school has only to do with the intellectual development of its pupils ; and when parents give their children into the charge of the school, they feel that the school should bear part in developing their ethical personality.

The dualism thus created may lead to conflicts. But, though the dividing-line between the rights of the school and those of the home cannot be sharply drawn, the two have on the whole been able to work together in a satisfactory manner. This is chiefly due to the fact that they have been careful not to trespass upon each other's domain.

The school laws and regulations declare unmistakably, that it is the duty of the school to pay attention as well to the moral as to the intellectual education of its scholars. In section 2 of the Secondary Schools Law, of 1896, for in-

stance, we read that "both the 'middle school' and the 'gymnasium' shall contribute towards the Christian and moral education of the pupils". And in section 27: "The school, by maintaining discipline and order, shall co-operate in educating its scholars to a sense of order and decency in all their conduct. The teachers should therefore also pay attention to the behaviour of their pupils out of school, when not under the supervision of their parents or superiors."

The means for attaining this object are found partly in the school life, in its whole spirit and arrangement, in its order and discipline, in the claims it makes upon the scholars' work and bearing, and partly in course of instruction.

I will now give a brief account of what, in my own experience, our schools do towards the ethical development of our young people, and will state what, in my opinion, is wanting, and what may be aimed at.

COMPARATIVE ETHICAL VALUE OF DIFFERENT SCHOOL STUDIES.

Self-denial, altruism, purity in thought and life, honesty in opinion, love of truth—it is virtues such as these that we, who educate, wish to develop in young people. The good teacher will be able to extract from each subject means to develop the moral force of his pupils. Religion, which teaches the Christian ideals of life, and mathematics, which lead to the acknowledgment of truth in its absolute form, can each in its own way influence the will.

We have no more excellent means of deepening the ethical consciousness of the pupils than the *mother-tongue and its literature*. We are, moreover, fortunate in possessing in our literature works that are especially fitted to deepen and ennoble the soul-life of the young, awaken their enthusiasm for high ideals, inspire philanthropy, patriotism and a citizen's spirit, and teach them to lay great stress upon the truth and independence of the personality. Some

time ago, one of our secondary schoolmasters collected from a large number of students statements regarding the experience and impressions which they had received during their later school years, including the good they felt that they had gained from the various studies. They nearly all mentioned their mother-tongue as that from which they had received the most valuable impulses and most profit; the reading of literature, because it put before them the psychological and ethical problems of human life, and their own written work and lectures, because through them they had been encouraged to think and work for themselves. The study of foreign literature has a similar effect, but not an equally strong one, as the work with the linguistic form distracts the attention from the subject-matter.

History has been of valuable assistance to me in arousing my pupils' interest and sympathy in the various sides of human life. It is especially in the higher classes, I think, that history forms such an excellent means of giving the scholars an understanding of the value of the moral forces in the world's development—how the strength and health of the nations depend upon their preserving the moral ideals; how great kingdoms, old-established institutions, or a high state of civilisation, fall to ruin when they degenerate; how the highest human abilities work for destruction when they are placed at the service of injustice, ambition, self-interest and fanaticism; and how, on the other hand, the highest values in the historical life of man have been created by philanthropy, self-denial and respect for right and freedom. In our day, history has, I think, its special mission in laying the foundation of a sense of social responsibility and social obligation in the young. It teaches the connection of human actions, the conformity to law in the evolution, which, from a distant and obscure origin, has created the composite culture of our day, with its great conquests, but also its great incongruities and

unsolved problems. It teaches that no action is irresponsible and without its consequences, that as the human army advances, its ranks are swelled with new recruits, that none of them are superfluous, but that each has his place under the flag, great or small, and that no one has the right to throw down his arms.

As history thus takes its place in the mind, not as a series of chance occurrences, but as a connected sequence with laws of its own, it extends a hand to *natural science*. The importance of this study in the education of young people, especially the ethical part of it, is of a two-fold nature. It appeals to personal investigation, observation, experiment, analysis and synthesis, and it gives the pupils an understanding of nature's conformity to law, of the principle of development and the connectedness of the manifestations of life. When the instruction in natural science does justice to these points (there is, it is true, still much to be desired in this respect), the result will not be scepticism or materialism; on the contrary, this study may help to give them a clearer conscious piety, a greater respect for life, and a greater sense of responsibility in their actions.

The development of the pupils' *practical working ability* is also a part of a good general training. I hold, however, that in the ordinary schools for children and young lads and girls—especially in the higher schools—this side of the training should be subordinate to the intellectual. If possible, the practical work and manual training should have a natural connection with the other school studies. Drawing and modelling, sloyd and gardening may be profitably combined with the intellectual work of the school. Long experience has proved to me the benefit of rationally arranged sloyd in schools. It exercises both the bodily and the mental faculties; it teaches respect for work, and it gives pleasure and self-respect to

practically-inclined pupils, to whom the purely intellectual work may be difficult.

RELIGIOUS INSTRUCTION IN THE SCHOOLS.

In our school law, *religion* is placed as the first subject in the curriculum. The religious instruction is in accordance with the doctrines of the Lutheran Church; in the lower classes it is concentrated on Bible history and the catechism, in the higher classes on church history, scriptural doctrine, religious creed and moral philosophy.

In Norway religious instruction has for the most part been of a dogmatic character, and the ethical side of religion has been rather pushed into the background. At any rate, the religious instruction has never been arranged as systematic moral training. When our new law for the higher schools was in preparation, the question of introducing Christian ethics as a separate study in the upper classes was discussed, but found no general support either in the university theological faculty, or among the schools in general. Greater stress upon the creed was preferred.

But the more liberal theological views which have of late been advanced in our Church, have not been without their influence on the schools. The strict dogmatism, and the endless committing to memory, have begun to give place to a more personal influencing of the pupils' thought and feeling in an ethical direction. It is generally acknowledged that the dogmatic religious instruction left the pupils indifferent and untouched, and that owing to it many young people acquired a distaste for religion, or assumed a critical attitude towards it.

Prayers before or after the daily or weekly lessons are usual in our elementary schools and girls' schools, but are less frequent in most of the higher schools for boys. Conducted by an ardent, earnest, Christian, who knows

how to speak to young people, they may have some effect; but there is a danger of the constant repetition blunting the children's receptivity. It has always seemed to me that a greater effect was obtained by associating prayers with special occasions, *e.g.*, the Church festivals, school fêtes, historical commemoration days, etc. There is some truth in the remark made by a Frenchman at a course of sloyd at Nääs in Sweden, where prayers are said twice a day or oftener: "On fatigue le bon Dieu, on prie trop". Their less frequent employment gives them a greater solemnity and arouses deeper feeling.

I consider, on the whole, that the ethical influence of the religious instruction depends, in the first place, upon the force that radiates from the personality of the teacher, for the great majority of children are not, in the true sense of the word, religious. They can, of course, be put into a religious mood; or they can be given certain religious ideas, by means of history or poetry; but religion, as a vital conception or conviction, is generally strange to their nature. When therefore we hear, as we sometimes do, that so-and-so has kept his childhood's faith, or has died in childlike faith, these expressions are not to be taken literally; if they were true, they would only prove that the person in question had gained no very deep religious understanding, for such understanding is the fruit of a self-examination and a meditation which children cannot practise.

Usually, it is not until youth is reached that religious problems begin to occupy the young. This change often shows itself in the form of critical opposition to the ideas previously instilled into them. It is then, that wise, judicious teaching is needed, capable of turning the religious formulæ into realities, and thus saving the pupil from falling into negation. Unfortunately religious teaching of this kind is not very common.

On the whole, I believe that the more the centre of gravity of the instruction is transferred from the dogmatic to the historic and ethical, and the denominational gives place to what is central and common in Christianity, to its doctrines of love and duty and its great civilising mission, the greater will be the importance of religion to the inner life of the children. But we must not imagine that we can make saints of ordinary children; we must be content with bringing them a little way along the road towards becoming good men and women.

SYSTEMATIC MORAL INSTRUCTION; THE TEACHING OF CIVIC DUTY.

I have as little belief in the success of a systematic moral instruction independent of religion, as I have in such training arranged as part of the religious teaching of the school. To children a catechism is a catechism, whether it be religious, rational or scientific. Whichever form it takes, its "Thou shalt" or "Thou shalt not" will not be according to their taste. Judging by my own experience, the moral faculties will develop more naturally and strongly under indirect tendance, by laying the foundation of good habits, by good example, and by the daily training at school and at home, than under a direct and systematic method; although I acknowledge that the latter might be useful in the upper classes of the school, in clearing and giving order to the ideas.

Literature and history are excellent means of influencing the pupils ethically; but I should consider it a misuse of these studies to employ them as a basis for systematic moral instruction. Literature is art, and history is human life; and they must be used as such.

When, as in Norway, religion is a compulsory study in the schools, the training in what I will call individual ethics is naturally associated with it. On the other

hand, the religious instruction of the schools does much less to introduce the children to their future duties as members of a civic community. But in the present day, when all men (and, in Norway, most women) have a vote and exert an influence upon the fortunes of the State and society, it is necessary that they shall use this influence with intelligence and a sense of responsibility. I think, therefore, that a course of social ethics in some form or other should be given in all schools. It would give the pupils an idea of what a community is, its historical origin, the duties it imposes, and the benefits it confers; it would thus make them a less easy prey whether to Utopian schemes or to the prejudices that retard social development. This simple form of sociological teaching may either be given (as in our higher schools) an independent place in the curriculum, or, as is more suitable for the elementary school, it may be associated with the history or geography of the native country; but in no school should it be altogether absent.

SOCIAL DISTRACTIONS.

Generally speaking, the home life of our children is simple. The social life in the more well-to-do classes, especially in the larger towns, is, however, more luxurious than it was, and entertainments are more frequent than is good for the children. Their interest is thus diverted and weakened. A few years ago, children's parties and other entertainments for children assumed such alarming proportions in certain circles, that the schools felt compelled to address a general appeal to the homes, in order to prevent the evil. There has been some improvement latterly, but as this was owing more to a period of financial depression than to any conscious effort on the part of the homes, it is hardly to be expected that there can be any lasting reform in this state of affairs, which seems to

be more general in this country than in corresponding circles in other countries. Nor can it be denied that the authority of the home is waning, and that consequently its power of resistance to the claims of the children—which are, of course, as a rule irrational—is weakened.

SELF-GOVERNMENT AMONG THE PUPILS. SCHOOL SOCIETIES.

In Norway the day school system prevails. Day schools, however, are not fitted, to the same extent as boarding schools, to further corporate training and self-government among the children. It is one weak point in our school training that the pupils are not sufficiently employed as active assistants. Tradition is wanting in this respect, and the few attempts that have been made have not had much result. Personally, I have with profit employed the elder pupils to keep order in the corridors, the gymnasium and the playground, and when marching to and from the latter; and the pupils also take it in turns to see to the arrangement of their class. But beyond the duties thus laid upon them, they neither have any wish to put themselves forward, nor would their authority be recognised by their schoolfellows. The absence of a corporate spirit is a weak side of the Norwegian schools, as it is also of the Norwegian community. This is due to the fact that our schools cannot count, to the same extent as can the English Public Schools, upon strong family connection. If a father in Christiania has attended a higher school, he does not on that account feel any obligation to send his son to the same school, even if he has a sense of indebtedness to it; for his son he prefers as a rule the newest.

During the last generation sport has made considerable advances in our country. First and foremost must be mentioned our winter sports, which are, of course, greatly favoured by our climate. Of late years some English

sports, *e.g.*, football and lawn-tennis, have become very general. Rifle practice has been introduced at a few of the higher schools, and this year our Parliament has voted a large amount to the encouragement of rifle practice in our schools. Sport clubs have been founded, which are partly independent of the schools, but are encouraged by them in various ways. This voluntary character and independence of the school is well suited to the day school system. Its importance is in accustoming the pupils to self-government and independent activity. It imparts a discipline which indirectly benefits the schools. The out-of-door sports are seconded by the gymnastic classes, in which the instruction is sensible, and on the whole on a very high level. It is given on the Swedish system, but with a greater variety and freedom.

The so-called school societies are an old-established institution in our schools. They are for the pupils of the higher classes, and meet regularly every Saturday evening during the autumn and winter in one of the schoolrooms. The school requires that the young people shall respect its rules for good behaviour, but otherwise allows them perfect liberty. These societies are, primarily, debating clubs; but they also provide entertainments, in the form of music and recitations, dramatic representations, social gatherings, balls, etc. If once in a way a master gives a lecture to such a society, he is generally given a very warm and respectful reception, and both headmasters and assistant masters are often invited to the festivities. At the debates discussions often take place on difficult subjects, and many people therefore look askance at these societies—though wrongly, in my opinion. The members themselves value them highly. The societies promote good fellowship, and the young people learn in them to give expression to their thoughts, both in writing and orally, often in the face of merciless criticism. The tone in these

societies is dependent upon the character of their leaders, and it cannot be denied that inferior or thoughtless elements may abuse the freedom of speech or of the pen ; but as a rule those who are superior in character and sober intelligence take the lead. The custom has lately become general in Christiania for the various school societies of the town to hold meetings in common. The danger of this is, that the young men easily get to look upon themselves as a body that feels called upon to appear publicly, and this the school authorities ought not to allow.

SCHOOL AND HOME.

The connection between school and home is less close than it should be ; misunderstandings are caused by the incorrect ideas the parents have of the school, and also by the teachers' ignorance of the domestic relations of the pupils. While the children are little the parents follow their school life with great interest, the mothers in particular ; but their relations with the school become less intimate as the children grow older. I took up this question a few years ago in the Christiania Pedagogic Society, when many parents were present. From the interchange of opinion that took place, it was evident that their understanding of the conditions under which the school worked was very confused, and that their acquaintance with its forms of instruction, and the principles which determined them, was very imperfect. I should explain, however, that our higher schools have undergone, during the last ten years, internal and external changes, which to some extent have come as innovations to the parents. An attempt to explain and enlighten seemed therefore appropriate, and I made an attempt. At my own school we used to bring the parents together two or three times a year at little gatherings (other than the usual examination

festivities) at which teachers and pupils gave lectures and readings, etc., gymnastic exhibitions or concerts. In addition I have arranged lectures designed to explain the organisation of the school, the methods of instruction in various subjects, the requirements of the school with respect to the children's home work, etc. The parents have an opportunity of asking questions and of stating their opinions. I think that attempts such as this, made with caution (if carried too far, they might weary people and defeat their object) are worthy of being made a regular connecting-link between school and home.

On one of these occasions, the wish was expressed that there should be a parents' council at the school. The idea appealed to me personally, but it presented two difficulties—the form of election and the competence of such a council. A council elected by the parents would not always be the best for the school. It is also probable that only a minority of the parents would show any interest in the choice. This is the case, at any rate, with the parents' council which, in accordance with the law, is elected for our elementary schools. A council like this—especially at a private school—might, conceivably, wish to interfere in matters in which the school must assert its independence. It would be more practical for the headmaster of the school himself to make a selection among the parents, and himself determine what it would be expedient to put before them.

MILITARY EXERCISES AS A FORM OF SCHOOL DISCIPLINE.

Military exercises, assigned to the beginning or the close of the school year, were general in our schools until ten or fifteen years ago. It was found, however, that the results obtained were not worth the time given to them. Some of these exercises have now been combined with the gymnastic instruction. This is undoubtedly a step

in advance. The exercises in the first case had far too much of the nature of "playing at soldiers," and it proved difficult to maintain the discipline which strict military exercises demand. In the near future, it is intended to devote more attention to rifle practice.

REWARDS AND PUNISHMENTS.

In Norwegian schools there is no special system of rewards. Certain marks are given for good work, and for industry and good conduct, in weekly, monthly or half-yearly reports, but in no other way does the school officially express its satisfaction or dissatisfaction with its pupils. This system may seem rather Spartan, but nothing more is needed if the teacher understands the art of encouraging good feeling and goodwill, diligence and progress. Many teachers, however, have not this art, or maybe forget to practise it. They think they fulfil their duty by correcting faults and punishing justly. But encouragement and praise in the right place are as sunshine to the youthful mind. They stimulate the faculties, inspire courage and pleasure in work, and in reality give the teacher greater power and authority than mere severity. A system of tangible rewards would rather give rise to vanity than be a source of actual pleasure.

Formerly corporal punishment was quite common in our higher schools. The new law of 1896 has fenced it round with such precautions that it is now very rarely used. This is in harmony with the trend of public opinion. During my experience as assistant master I had not any occasion to use it; but as headmaster I have sometimes found it necessary to use it in certain serious cases, *e.g.*, to punish the ill-treatment of weaker schoolfellows, or for an apathy that I could overcome in no other way. In such cases I think it may be justifiable, but I must confess that

its use is repulsive to me. The pupils, on the contrary, often seem to prefer corporal punishment as a ready and quick way of expiating an offence.

CO-EDUCATION.

The co-education of boys and girls is now general in our higher schools, excepting in some large towns, where there are either separate boys' and girls' schools, or where boys and girls in the same school are placed in parallel classes. It has triumphed, it is true, more from practical and economic reasons than from pedagogic. But the system works satisfactorily, and suits our simple social circumstances, in which the two sexes associate more freely and naturally than in many other countries. The special requirements of the girls are not, however, looked after as well as they should be; the mixed school, in its present form, has been formed with too exclusive a regard for the boys' requirements.

I have had personal experience of co-education in the three highest classes in the school, namely from fifteen to eighteen or nineteen years of age. A good many girls have of late years gone up for the final examination of the school—*examen artium*—which admits to the university studies. The girls are prepared for this examination with the boys. My experience of this companionship has been altogether happy. The boys are influenced for the better by the more delicate and refined manner of the girls, who in their turn lose some of their caprices and affectations, become more straightforward in their manner, and gain greater assurance and self-restraint and wider intellectual interests. Nor have I observed that the work is above their strength. I would not, however, conclude from this that these studies should become normal for all girls. They call for talents and powers not possessed by all.

CHAPTER X.

AN EDUCATIONAL DEMOCRACY: MORAL INSTRUCTION AND TRAINING IN THE SCHOOLS OF SWITZERLAND.¹

By Mr. GUSTAV SPILLER,
General Secretary to the International Union of Ethical Societies.

I. AN EDUCATIONAL DEMOCRACY.

WE have in Switzerland a true Public School where all—rich and poor, Orthodox and Freethinker, Conservative and Socialist, cultured and uncultured—send their boys and girls. Thus a common understanding among the whole of the population is made easier. The cantons are not satisfied with what they do for the primary school, but seek to make secondary education also accessible to all children of both sexes.

In principle therefore—allowing for present-day social conditions—the system of education generally prevailing in Switzerland satisfies fundamental ethical demands. The Swiss spirit of to-day is both cause and effect of this system.

On the side of instruction the Swiss system of education resembles so closely the German system, that it is not necessary to go into many details here. The chief difference is the absence of that bureaucratic spirit which leaves no freedom to teacher and taught, and which en-

¹ In this chapter selections are published from the more extended report prepared by Mr. Spiller for the guidance of the Committee.

deavours to force on the schools certain religious and political doctrines.

II. THE GOVERNMENT AND THE SCHOOLS.¹

Switzerland consists of twenty-five cantons, each of which has, in the main, its own educational system. The *Bund*, or federation of cantons, prescribes the general lines which all must follow. According to Article 27 of the Swiss Constitution, every canton must provide education for all its children, and it must be free, compulsory, and non-sectarian. Recently the federation has extended its influence, giving some financial help to the primary schools, encouraging physical culture, and prohibiting work in factories before the age of fifteen.

The federation controls the work of the primary school in the following effective but indirect manner. Every young man when he reaches the age of twenty must present himself for military service, and undergo an examination in physical strength and in the following subjects: reading, composition, arithmetic, and the history and geography of his native country, unless he has attended at least for one year at a secondary school after passing through the primary. The results of this annual examination are published in full, and the country knows which cantons and communes have produced the best and worst results. This produces an eager competition among the cantons, which largely determines the scope of primary education. The primary school is in some places divided into two sections; the one containing the brighter children drafts them into the secondary school or into a normal training college. Secondary schools are numerous; they are established by

¹ *Places visited*: Zürich, Küsnacht, Wettingen, St. Gallen, Schwanden, Lucerne, Bern, Lausanne, Chailly, Solothurn, Zugwyll, Basel and Schaffhausen. My warmest thanks are due to the officials, directors and teachers, who were all most ready to supply me with information and to render assistance in my inquiry.

the cantons and the towns; sometimes they are free, making the transition from the primary school easier. Seventeen of the cantons possess their own normal colleges. Co-education is general in the primary schools and not infrequent in the secondary schools and normal colleges.

In Switzerland we have a moral postulate satisfied in the existence of a truly national school: one school for all, and all going to that one school.

III. THE SWISS SCHOOL.

(a) *The School Buildings*, both primary and secondary, are excellent. The rooms are large and lofty, the passages and staircases wide, good ventilation is universal, and the external appearance is impressive. In some cases, as in the Dreirosenschulhaus in Basel, the building is quite palatial, within and without. Here and in the Oberseminar in Bern, the rooms and passages are decorated with fine lithographic prints; but in the majority of schools there is only one picture, the most popular subjects being Pestalozzi and William Tell, and in the Roman Catholic schools a representation of the Crucifixion.

The majority of the schools are now provided with douche baths. I saw a class in two divisions thoroughly enjoying them.

(b) *Special Subjects*.—The Swiss system of instruction closely resembles the German system, but allows of greater freedom to both teacher and taught.

In *History* a sanely patriotic and a not unethical note runs through these lessons, but the presentation of a lofty social ideal is lacking. The pupils' attention is drawn to the struggles of a freedom-loving, hard-working and honest race of ancestors.

The reading-books for the teaching of the *Mother-Tongue* contain a number of ethical pieces. In Canton St. Gallen instructions are given as to how these pieces

can be utilised; teachers are advised to let the ethical treatment come before the grammatical, and to encourage the pupils to express their own judgments. In the new Genevan scheme of work ethical talks (*causeries morales*) are directed to be given in all classes, in connection with the object-lessons, the reading, history and other subjects.

Hygiene and Temperance.—Special lessons in these subjects are rarely given. They are frequently taken in connection with physiology or dealt with, by means of selections in the reading-book. A placard dealing with the prevention of consumption is often to be seen hanging in the schoolroom. An anti-tobacco campaign is being carried on in Geneva.

Civics is systematically taught as a part of history. There is serious study of the constitution of their country, but no general attempt is made to inspire the young with a progressive social ideal.

Purity.—No movement came to my knowledge that had for its object the enlightening of the young in primary or secondary schools on this subject.

Kindness to Animals.—In connection with the natural history lessons, and especially in the discussions following country rambles, respect for animals and plants is well taught. The largest and strongest of the societies to promote kindness to animals is in Lucerne.

(c) *Discipline, Games and School Journeys.*—The discipline in all the schools that I visited was of a high order. The children were usually interested in the lesson, and more often than not, they keenly co-operated with the teacher. The regulations usually contain provision for punishments, including school arrest and temporary or permanent expulsion, but there is usually no mention of corporal punishment.

Organised games are often referred to in the regulations, but in practice they are rare. *School journeys* are very

general in primary and secondary schools, varying from one day to a week in length, and in the best month, June. The observations made and the material collected form the basis of many of the most successful natural history lessons. The last report of the Kantons-schule of Schaffhausen contains an account of a six-days' school journey taken by a party of twenty to Ober Wallis—fourteen boys, three girls and three teachers.

IV. INSTRUCTION IN RELIGION AND MORALS.

Religion.—It is usual for the school to open and close with short prayers. There are several types among the religious lessons. With the youngest children the teacher has a good deal of freedom; in the country around Zürich he is expected to tell ethical tales with a religious point, and *vice-versâ*. Then follow Biblical stories for the next three years. Finally the clergy of the different denominations come into the school to teach the children of their respective communions. In the secondary schools all the religious teaching is given by the clergy, and at no stage is it compulsory.

Systematic Moral Instruction is not uncommon in the schools. In the canton of Solothurn, with the exception of one small commune, there is no religious instruction, its place being taken by moral instruction, including duties towards God. The population of this canton is Catholic. In St. Gallen special reference is made to the treatment of ethical pieces in the reading-book, and a translation by Wyss of an American moral instruction book is recommended to the Protestant teachers. In Lausanne "moral tales, reflections and conclusions" have a place in the curriculum; and systematic moral lessons are given in two of the secondary schools (the Collège Cantonal and the École Industrielle Cantonale). The Basel plan requires our duties to our fellows to be inculcated in

connection with the religious lesson, and Schaffhausen distinctly allows for ethical instruction in the "Biblical and Ethical" hours. In Zürich two teachers gave moral instruction lessons at my request, and both lessons were excellent in every way, though perhaps the children were over-stimulated intellectually. Both these teachers recently gained prizes, offered by the authorities for ethical text-books. In Lausanne I heard a good lesson at the Collège Cantonal by a clergyman, who told me that he did not believe in making ethics dependent on religion. He uses as text-books two books by Charles Wagner, *Sois un homme* and *Manuel de bonne vie*. To illustrate the ethical insight which the young display in such classes, I would mention that the children in this class quoted as causes of untruthfulness—vanity, cowardice, disobedience, contagion and self-interest. The pastor said he had had very good results by taking his pupils to hospitals, prisons, and other establishments.

On several occasions teachers analysed, at my request, ethical pieces in the reading-book, and it was evident that ethically uninstructed children judge feebly and erroneously on moral matters. For instance, one boy gave, successively, the following reasons for sailors doing their duty under trying circumstances: That they would be punished if they did not obey; that they would lose their pay; that they would have to pay a fine! Most of the teachers used the blackboard in connection with the lesson, and asked for summaries to be written.

Non-theological moral instruction has its critics in Switzerland. Pastor Ragaz thinks that neither religious nor moral instruction should be school subjects, and that in morals little or nothing is achieved through instruction. Prof. Heman, of Basel University, believes that no ethical teaching which ignores an authority above self (not necessarily of a theistic or personal order) can exercise a

permanent influence. Dr. Foerster, of Zürich, while believing in non-theological moral instruction, especially where the population is mixed with regard to religion, considers it necessary that it should be supplemented by religious instruction. In another instance, a headmaster of a secondary school thought that moral instruction was only the second best, which we must take because of the absence of a religious spirit among secondary schoolmasters.

A lecture by Dr. Wetterwald in the Normal College at Basel contained an enumeration of the stages in the process of moral instruction, which I consider it well worth while to reproduce here. They are as follows: The formation of fixed habits; the treatment of children according to a settled standard; the prevention of thoughtlessness; the softening of passions; the direction of activity; the encouragement of self-dependence; the meting out of punishments and rewards; the direct influencing of the pupils; the inculcation of principles; and, conduct as inspired by an ideal.

V. THE SPIRIT OF SWISS EDUCATION.

The free air of the mountains blows through the Swiss educational system. Education in Switzerland is democratic; a civic and tolerant spirit pervades the lessons; the bureaucratic spirit is nowhere conspicuous. I found in Zürich a large primary school without a headmaster—not because the latter was absent on leave, but because the teachers manage themselves as well as the school. This is a somewhat extreme case, but it shows the trend of school affairs in Switzerland. The striking variations also to be met with in the education of teachers are symbolical of the same spirit. Many cantons have of course training colleges of the ordinary type, but in Solothurn and in Schaffhausen I found that the authorities

considered it ethically preferable for the normal students to be educated with others in the secondary school, and in both cases the principle of co-education was accepted. In Basel every one who wishes to become a teacher in the four lower standards of the primary school must have passed through a secondary school, and have afterwards received one and a half years of special training. Those who wish to teach in the higher primary standards, fifth to eighth, have to attend the university for three years.

In theory, the Swiss insist upon a type of education which will cultivate the judgment and the imagination; but it cannot be said that much has yet been achieved in practice. The teaching methods still in common use are such as hold the attention for the moment and cultivate the memory; and, with the rarest exceptions, there is no indication in theory or in practice of letting the scholars use their judgment, and express their doubts and views, in order to maintain and develop in them independent thought and interest. Not infrequently, teachers are urged by the authorities to be enthusiastic in their teaching so as to rouse enthusiasm, but the very basis of the teachers' enthusiasm is a free play of thought, feeling, imagination and will, which are suppressed rather than encouraged in the child. A new method of teaching is required in order to realise the new conception of intellectual education. Fluency of tongue, neatness and correctness of expression, minuteness of observation, sketching what is to be presented or what has been presented, and a knowledge of nature, literature and art—the present-day educational ideal—scarcely lead us one step away from the old death-in-life or death-to-life dogmatic method. People can be stimulated to self-activity, they cannot be drilled or tricked into it.

The value or the need of *moral education* is frequently realised in the Swiss programme of work, and if more is

not done to meet the need, the goodwill of the authorities, cannot be impugned. The difficulty lies in another direction, *viz.*, in the absence of pedagogically valuable methods and materials. In spite of the general interest in moral education, few ethical manuals exist. A book much used is the classic manual by Dr. Foerster, of Zürich *Jugendlehre*; Wyss has adapted at least one useful book but the best practical guide for moral instruction teachers has just reached me, *Programm für den ethischen Unterricht in der Prima-schule*. Another obstacle, springing largely from haziness in conception, arises from confusing morality with theology and theology with morality. The words *religiös-sittlich* and *sittlich-religiös* mean sometimes morality, sometimes theology, and sometimes a mixture of the two. Switzerland is prepared for moral education, but does not possess it yet to any appreciable extent.

One of the subjects in the Federal examination for recruits includes civics or citizenship in the largest sense. I repeatedly asked the question whether the Federation could make this subject definitely serve the purposes of moral education. Those whom I questioned were as a rule sceptical about such a possibility; they contended that the cantons are jealous of Federal encroachments, and that diversity in religious opinions created another almost insuperable obstacle. The persons whom I interviewed were not prepared for the problem I proposed to them; but on reflection they might perhaps have admitted that the Central Committee could gradually expand every one of the examination subjects in an ethical direction, with beneficial results to the whole system of education. To change the tone of the examinations suddenly would be impracticable, but a gradual change, especially in connection with the citizenship paper, would not create difficulties and might perhaps be generally welcomed.

Education inspired by a religious ideal is not a leading

factor in the general school life, since the Swiss school is unsectarian in principle. In not a few cases, however, the first lesson is opened and the last is closed with prayer.

In Switzerland the same educational ideals are found in primary and secondary schools. This is forcibly shown by comparing the scheme of work for the Realgymnasium in Zürich with that prepared for the primary schools of the same canton.

The programme of the Realgymnasium says :—

The general aims of the school are :—

1. To impart the knowledge and ability necessary to prepare for the university, chiefly through the channel of instruction in modern languages and in natural science.

2. To form the habit of logical thinking, and to train in the power of independent work.

3. To give a general knowledge of the foundation and the determining factors of ancient, but still more of modern, civilisation and culture, as well as to arouse an interest in the ideal tasks of society.

4. To lead to a conception of life based on a sense of duty, and in all ways to exert a stimulating influence on the formation of good character.

The programme of work for the primary schools in Zürich says :—

Zürich expects from its primary schools, in conjunction with the home, the harmonious development of the child, and the training of a well-balanced strenuous individuality. It is their duty to render the young mind susceptible to noble impulses and to strengthen it against those influences which, in its own natural tendencies, are unlovely, coarse, or low. They must create and deepen a sense of duty, love of work, strong principle, and a striving after truth, frankness and liberty, building up an honest, self-sacrificing, self-reliant character. They must stir up a desire for further education in the interests of humanity and tolerance. Mere knowledge and ability are not the best proofs of education, but a correspondence between the inner and outer life, both directed to the common welfare.

VI. CONCLUSIONS.

Among many Swiss teachers at the present time, the interest in the problems of moral education is so absorbing that it may almost be described as hypnotic. This state of mind results from the discovery of the fact that every teacher is supposed to educate his pupils morally, and that he thinks he is doing it while really he is accomplishing extremely little. It has been assumed without reflection, that no one need be specially prepared for influencing the children morally, though scarcely any part of education requires so much conscious preparation.

A moral education league, with a practical programme, is wanted in Switzerland to prepare syllabuses, text-books, and books on method.

The Secretary of Education of the canton of Zürich (Dr. F. Zollinger) made to me the further suggestion that an international education bureau should be established, for the interchange of information and the cross-fertilisation of educational ideas.

CHAPTER XI.

MORAL INFLUENCES IN SWISS SCHOOLS FOR GIRLS.¹

By Miss JESSIE DOUGLAS MONTGOMERY,
Member of the Exeter Education Committee.

I. RELIGIOUS INSTRUCTION.

RELIGIOUS teaching is given in all cantons, with one possible exception ; but in varying degrees and on different methods, sometimes officially, sometimes unofficially. In some cases attendance is entirely voluntary, and I have seen only half a class present. The only occasion on which I noticed inattention was at a religious lesson given by a minister, when the class was fidgety, listless, and wanting in reverence of manner ; and one girl of thirteen could not repeat the Lord's Prayer correctly. But as a general rule the religious teaching was clear, intelligent and practical.

II. HISTORY AND GEOGRAPHY.

These are admirably taught in relation to one another, with the aid of first-rate maps, and often of pictures. No opportunity is lost of enforcing the duty of a patriotism singularly free from any aggressive tone. While the blessings of freedom are strongly emphasised, it is always defined as resting on the laws made by a free people. Liberties won in the past become a responsibility in the present, to be maintained and transmitted. Modern con-

¹In this chapter selections are published from the more extended report prepared by Miss Montgomery for the guidance of the Committee.

ditions are carefully explained ; the different systems of Government in force in each canton, and the relation of these to the Federal Government. The lives of great men who served their country or canton in any capacity are dwelt on, and the Swiss teacher's freedom from self-consciousness enables him to throw much vivacity and enthusiasm into his lessons, which often conclude by the singing of a national song dwelling on the natural beauty and simple home life of the country. The moral influence of history is clearly recognised.

III. GOOD MANNERS.

Teachers by example and precept must inculcate politeness and respect for authority. The children must be respectful to teachers, never answering again, or showing any dislike to any given order ; to the *concièrges* they must be polite ; and towards their fellows, forbearing, peaceable and pleasant. All leaning out of school windows and roughness in the playground are forbidden. A visitor is always greeted by the class standing, and no head teacher ever enters a classroom without knocking.

IV. CLEANLINESS AND NEATNESS.

Insistence on this is absolute. No child is admitted who is either dirty or ragged ; hair and boots are strikingly neat ; and parents are fined for a repeated offence. School baths are almost universal ; and the early habits thus instilled bear wonderful effect in later life. Girls coming out of factories, workmen going home from work, are all washed and tidy ; in some districts the poorest little restaurants and smallest houses are all delicately clean.

V. DIRECT MORAL INSTRUCTION.

In training colleges ethics are studied systematically, and great stress is laid on bringing out the practical ethical bearing of all lessons.

So far as the schools are concerned, it is only (with a few exceptions) in certain infant schools that direct moral teaching is given. In Geneva I found that these *causeries morales* are excellently done in the schools for little children.

To the introduction of direct moral instruction in the ordinary schools, many of the teachers whom I met expressed themselves as being distinctly opposed. They contended that moral teaching is already given, adequately and conscientiously, throughout school life. One experienced teacher urged that moral teaching must be the natural outflow of the teacher's personality. Very careful selection of the school staff seemed to him the vital point. I asked another teacher whether there might not be some risk in thus leaving moral teaching, somewhat at haphazard, to individual discretion; might not some teachers fail to realise its importance? He looked quite startled and said: "I suppose there might be some such, but I have never come across them".

VI. PREPARATION FOR LIFE.

The practical character of the nation is fully borne out by its schools. Practicality of aim is characteristic of the school time-tables. The following extract is typical:—

Whether we consider French or history, geography or arithmetic, natural science or common law, we have aimed at making our programme of study useful for a definite class of young people, who will take up a professional career or work on a farm, or in an office, a workshop, or a house of business. In their interest we have chosen in history and geography that which is calculated to form good citizens; in mathematics that which is applicable to business; in physical science that which lies at the root of industrial progress, and is valuable for the agriculturalist.

Special continuation schools for girls are many, well-organised and thoroughly practical. There are domestic

economy,¹ needlework, commercial and trade schools. Moral training is always considered. In one first-rate school I was told: "Girls must take the full course, it is good for them to do some work they do not like". In connection with these and other schools, there are some valuable and successful old students' associations. One which especially struck me is in connection with an *École Ménagère*. It is entirely managed by a committee of the girls; monthly meetings are held, and at each the programme for the next is decided by vote. Often papers are read, and I saw some which gave evidence of careful preparation and spoke well for the previous school training; several were on local heroes and historical incidents; one on "Tout travaille dans la Nature"—a subject suggested by the headmistress. Absent members send papers, and regular correspondents are appointed to write to them. Minutes are carefully kept, and there is a good library open to all members.

VII. CO-EDUCATION.

In three of the training colleges which I visited co-education is the rule. In Küsnacht (Canton Zurich), where it has been carried out for thirty years, the director is strongly in favour of it. But the very same day the director of a higher school, who had tried it, spoke strongly against it; he believed it led to clandestine meetings, early engagements and premature marriages, and thinks the girls suffer most; "a young man will often work the harder for an attachment to a good girl; but it fills a girl's whole horizon and makes her incapable of work"; and he considers that girls often deteriorate at the university owing largely to co-education. I should say that

¹ An excellent account of the teaching of domestic science in Switzerland by Miss M. Cécile Matheson is published in *Special Reports on Educational Subjects*, vol. xvi. (London, Wyman & Sons, 1906).

at present the balance of opinion is against co-education in schools. In one case it had been tried and abandoned; and the head teacher considered the girls had lost by co-education, while the boys did not gain in proportion.

VIII. THE FREE SCHOOLS (*ÉCOLES LIBRES*).

Of course there are a fairly large number of Free-thinkers in Switzerland; I am unable to say how many teachers are among them. But many parents desire security as to the religious opinions of their children's teachers; and to be assured they believe what they teach. There are, therefore, in many places free schools, *i.e.*, schools which derive no help whatever from the local or central government, but are controlled by a co-opted committee who choose the teachers and direct the school. None may be opened without consent of the authority, and the scholars take part in all the State examinations. Many appear to be doing admirable work. I visited one in Lausanne and one in Bern; the latter has a training college attached to it, and thus describes its aims: "Its aim is to be not only a teaching but an educational institution. Hand in hand with the home, it desires to educate the girls in neatness, punctuality, cleanliness, good behaviour, gratitude, truthfulness, obedience, persistent industry, in fact in all that is fair, true and good." Already 1,000 teachers have been sent out from this college.

IX. HOME AND SCHOOL.

Intercourse between home and school is carefully maintained, and frequent reports are sent, which must be countersigned by parents. In Neuchâtel each child has a book in which is entered a complete record of its school career; if the child is removed to another school this book is sent to the new school authority; and in the case of boys, it must be presented when the time for military

service arrives. Many schools have frequent entertainments to which parents are invited. The authority of the school extends beyond the school buildings. Parents are enjoined to secure sufficient sleep for their children, who are forbidden to be out after 9 P.M. unless with their parents. They must not go to dances or any place of amusement likely to interfere with their work, nor join any club or society disapproved by the school authorities. They are responsible to the school for conduct in the street, where they must make way for their elders, and show special consideration to the aged, the infirm, and, if boys, to women. In one canton all citizens are enjoined to see that children behave properly in the street.

IX. A CRITICISM.

It seems to me a matter for regret, that in Switzerland all higher schools and most primary schools for girls are presided over by men, and are very largely taught by men. Women do find a place in the governing bodies of individual schools, especially of the free schools; a Ladies' Committee controls the domestic economy and needlework teaching, and there are even a few inspectresses; but no woman sits on the Education Committees of the cantons, which correspond to our County Council Committees.

CHAPTER XII.

MORAL EDUCATION IN THE BOYS' SCHOOLS OF GERMANY.¹

By Mr. GUSTAV SPILLER,

General Secretary of the International Union of Ethical Societies.

I. HAS THE GERMAN SCHOOL AS POWERFUL A MORAL INFLUENCE AS IS SUPPOSED?

It is a widespread opinion in Germany, that the school as such exercises a powerful moral influence on the children committed to its charge. The young, by the mere fact of being at school, are said to learn to be attentive, prompt, punctual, industrious, obedient, thoughtful, courteous, and kind. All, therefore, that is required for the purposes of moral education, is that every normal child without exception should attend school regularly for eight years. At the end of this period he will have acquired a number of excellent habits. If something is still wanting, the continuation schools, followed by service in the ranks, will supply it for the great majority of youths, and the higher schools, with their high tradition of intellectual discipline, will supply it for their more favoured contemporaries.

It must be admitted that there is some truth in this view. No one can visit Germany without being impressed by the power which a highly organised system of schools exerts upon the tone and temper of the mind of the people.

¹ In the course of my inquiry I visited Berlin, Charlottenburg, Jena, Wickersdorf, Schwabach, Munich, Freising, Stuttgart, Esslingen, Karlsruhe, Kaiserlautern, Mannheim, Frankfort-on-Main, Bieberstein, Bremen, Hamburg and Dresden. My cordial thanks are due to all the ladies and gentlemen who were so good as to assist me in my investigations.

Nothing educational is left to chance or to individual caprice. Attendance at an elementary school is compulsory, generally for a period of eight years. And very closely is the net drawn. In the whole of Germany in 1905, out of every 10,000 recruits only 3 were without schooling. And the Germans (as is shown by the rapid advance of the movement for enforcing attendance at continuation schools) are increasingly unwilling to let the children go, when they have completed their stint of elementary education. By a careful provision of training colleges, they do their utmost to secure a regular succession of systematically trained teachers. And they spare no effort to provide secondary schools. Thus in Germany there exist unquestionably some of the essential presuppositions of a thorough system of education.

But it is only a half-truth to say, that children who attend school regularly from six to fourteen years of age will be morally benefited ; for the methods of instruction and the nature of the discipline affect the problem profoundly. As with other professions, it is easier for teachers to do harm than good. The discipline in the German schools is (except in some districts) not harsh. Where it is so, the effect through all the classes is evident. But even where methods are not harsh, it does not follow that the good influence of the school will extend beyond the narrow limits of the classroom. That depends in great measure upon the methods of instruction. It is therefore necessary to examine the advantages and the disadvantages of the methods which prevail in the German schools.

Wherever I went I generally found the teachers fully equal to the task of managing the children. Through the use of the catechetical method—in which the class rather than the single child is taken note of—all the scholars are kept interested. Even where individual pupils are ex-

amined in a certain mechanical order, the others are kept interested because they may, at any moment, have to correct or supplement what the one pupil states. I watched carefully, but did not see any significant percentage of the children failing to co-operate in the work of the class. Far larger was the percentage of children who were eager to answer ; who, in their excitement, shook their raised arm instead of just holding it up ; who rose so as to be better seen ; and who looked quite unhappy because they were passed over or not noticed. Where the children tended to be inattentive or to play, there always seemed to be something wrong with the teacher's method, and accordingly it is not surprising that the religious instruction class, where conducted by a clergyman who did not happen to be a trained or a born teacher, was often the weakest in discipline.

One might with justice say that the children have, as a rule, a pleasant time at school ; and that they are not degraded by the treatment meted out to them.¹ So far there seems an immense gain over the old despotic and stupid scholastic ways. But how far, on the positive side, character is built up by the catechetical method, is still questionable ; for as a general rule the success is gained by a few ingenious devices, rather than by exerting a real influence over the pupils. The trouble with the catechetical method is that up to the present it has chiefly appealed to the memory, to the receptive faculties, and has only asked for clearness and neatness in expression and thought.

I was specially struck with this in the normal colleges. Almost without exception, the young men from seventeen to twenty are treated exactly as the children are in primary schools, only with the difference that larger demands

¹ But in some parts of Germany the corporal punishment in the elementary schools is harsh and severe.

are made on their memories. Only in the rarest instances, and this in secondary schools, did the pupils freely ask questions where something was not made clear to them, or make comments upon what the book or the teacher said.

But against this catechetical method there are signs of reaction. The new thought of really developing what is best in the child comes, appropriately, from the free towns of Hamburg and Bremen, where the teachers are agitating for far-reaching school reforms. The proposed new method of teaching seems to act through subtle suggestion and frank statement of problems, and thus interests more deeply and cultivates the children's judgment. As to the greater attractiveness of the lessons, that seems hardly needed, since (to judge from what I saw) there is an evident danger of an exaggerated or hysterical interest. The more important part is the development of whatever there is in the child of moral and intellectual energy, and of love of independent thought and action. The school will necessarily become a powerful moral factor when this movement succeeds.

Before leaving this subject it will be well to sum up the best methods which I saw employed by teachers, who took for granted the catechetical method, based on the child's experience, as elaborated more especially by Herbart. The teacher asks the children to "listen, then think, then answer"; to try for a better or more careful answer, to give more answers. He waits until many are ready to answer, and explains further so that all should be ready to answer. He puts easy and hard questions, and problems for backward and forward scholars; he appreciates even well-meant but poor answers; he follows up an answer and tries to obtain a profounder one; he asks through his hesitating attitude. He avoids dogmatic statement, encourages doubts, and challenges and allows

the children to express their own opinions. He appeals to the ethical, æsthetic and intellectual judgment of the class. He is open to inquiries, though encouraging only useful and necessary questions and remarks; he freely uses the comparative method to break down mechanical thinking; asks, for instance, for a similar motive in poems or stories, connects with some previous lesson of a like or unlike kind, draws on individual and social experiences, and generalises cautiously and yet boldly. He traces, and lets the children trace, causes and effects of a more extended or more restricted order; he does not put too many or too easy questions. He repeats and makes the class, in part or as a whole, repeat where necessary; he does not accept answers which are mere repetitions of what the pupil has heard or read. He is more anxious for a good thought than for a good sentence coming from a child; he judiciously uses humour and pathos to achieve his end. As the children grow older, he cultivates prolonged attention, and work without supervision; he is lost in his subject, and enthusiastic, and thus tends to rouse permanent interest. He is genuinely friendly, and is a friend and a counsellor outside lesson time.

II. THE MORAL AIMS OF GERMAN EDUCATION.

(a) *Primary Schools*.—The various German States, in their programmes of work, make it plain that they conceive the object of the school to be education rather than instruction. But if we ask what they mean by the word "education," we do not get a very definite answer. Great stress is laid upon physical education, and gymnastics are generally regarded as important from an ethical point of view. Much importance is attached to intellectual training, and memory work is, in theory, discouraged. Moral education is usually coupled with religious education. *Sittlich-religiös* or *religiös-sittlich* is the word generally

employed, and it vaguely indicates ethical conduct inspired by religious motive. The religious lesson is regarded as the most important, and a religious atmosphere is expected to pervade the school.¹

The reading-book contains much religious matter. In dealing with various subjects in the course of study, the religious side is supposed to be kept in view. But I cannot say that in my visits to the schools I was struck by the religious treatment of the various subjects. Upon the cultivation of patriotic feeling great stress is laid. The school is even supposed to help in contending against some of the theories of social democracy.

(b) *Secondary Schools*.—Only two hours a week are given to religion; but without hesitation one can say that, in theory, the secondary schools have an ethical purpose. But such a purpose is not systematically emphasised in the actual course of instruction. On the contrary, as a matter of fact, the supreme practical object in nearly all the secondary schools is intellectual instruction. It is said by some that, from the point of view of the moral influence of the curriculum, the omission of Latin and Greek literature entails some loss.

The ethical power of the German secondary school is impaired by the concentration of the pupils' purpose upon certain practical ends: they wish to attain the educational standard, which excuses them from one year of military service; and in many cases they hope to qualify for an administrative post under Government. I was frequently told how injurious are these two ambitions to the moral vigour of the secondary schools.

On the other hand, it should never be forgotten how powerful a moral influence has been exerted upon the

¹ "Religion and country, throne and altar, are the foundation of German education" (W. Lexis, *Das Unterrichtswesen im Deutschen Reich*, vol. iii., p. 263. Berlin: Behrend & Co., 1904.)

national life by the intellectual thoroughness of the work done in the secondary schools. Of that thoroughness Germany is justly proud. And to the disinterested and devoted labours of generations of teachers the whole nation owes a heavy debt.

To sum up. The theoretical aim of the German school is education rather than instruction. In practice, however, the aim too often becomes instruction rather than education.

III. CONTINUATION SCHOOLS.

In twenty-two out of the twenty-six constituent parts of the German Empire, attendance at continuation schools is now compulsory for part or the whole (in almost all cases only for a part) of the younger population, during a period of time (varying in length in different districts) following the conclusion of the elementary day school course. The four States in which attendance at continuation schools is still wholly voluntary, contain only one fifty-seventh part of the population of the Empire.

The extent to which attendance at continuation schools is compulsory varies in different States, and often in different parts of the same State. In twelve States (including Bavaria, Saxony, Württemberg, Baden, Hesse and Bremen) attendance is compulsory by State law, but in most cases for periods varying in different localities. In nine States (including the greater part of Prussia, which includes 61·1 per cent. of the total population of the Empire) and in Alsace-Lorraine, attendance is compulsory only in those towns or districts where it is required by local bye-law. In Germany, compulsory attendance at continuation schools applies to boys only in all States except Bavaria, Württemberg, Saxe-Meiningen, Waldeck and parts of Prussia.

The most stringent requirements are at present found

in Bavaria, where attendance is compulsory for boys and girls (boys up to the seventeenth year, girls up to the sixteenth year). The boys are required to attend eight hours per week for forty weeks in the year: girls are required to attend three hours per week for a like period. The organisation of continuation schools in the city of Munich is especially elaborate and successful. From 1909 the regulations in Württemberg will be the most advanced in Germany. Attendance for boys will be compulsory to eighteen, for girls to sixteen, years of age: all the teaching will be given in the daytime.

With few exceptions, the larger towns of Germany have made attendance at continuation schools compulsory, at any rate for boys, during the two or three years following the close of the elementary school course. As a rule, the compulsion does not extend to youths who have no definite occupation.

A great stimulus was given to the organisation of continuation schools in Germany by the Imperial Law of Industry, passed in 1891 and amended in 1900. Section 120 of that law imposes upon employers of labour the duty of granting to those of their employees under eighteen years of age (including female clerks and female apprentices) the necessary time for attendance at continuation classes as required by the bye-laws of any district or municipality.

Warned by experience, the continuation school authorities are trying to make it the general rule to hold classes during the daytime, as after a hard day's work the pupils are too tired for severe intellectual study. The minimum hours of weekly attendance are usually four, but sometimes rise to six. The various trade guilds frequently compel their apprentices to attend continuation schools, and the courses are arranged to meet their special needs.

The aim of the continuation school is to keep up and

extend the knowledge which has been acquired in the primary school, and to assist the pupils to become efficient workers. It is found that the youths become keenly interested in everything connected with their occupation, and accordingly the German continuation schools are increasingly industrial or professional in curriculum and in spirit. Teachers are more and more specialists. The subject-matter for the reading lessons is drawn from industry and commerce. Writing is practised with a special view to skill in bookkeeping and commercial correspondence. Arithmetic is given a decidedly practical application. Drawing is an important element in the continuation school curriculum. Much is also done to teach trades in separate classes, even in separate schools. The pupils are instructed in those aspects of law and economics which affect the rights and duties of masters, of journeymen and of apprentices. In the continuation schools which I visited at Charlottenburg and Munich, it was evident that the young people were showing a genuine interest in their tasks.

The danger of recent developments of the system is that it tends to give too exclusively utilitarian a purpose to education, at a time of life when ideals can be best fostered, and when it is of special importance that the thoughts of the pupil should be directed to other than self-regarding aims.

If children received a general education in the day school up to the age of sixteen, the present continuation school programmes would be less open to objection. But as matters stand, we cannot even assume that all scholars have passed through the eight standards of a well-staffed primary school. It will be remembered that many of the country schools are necessarily "ungraded," owing to the fact that one or two teachers have to do the whole of the work. But even in Berlin, recent statistics show that of

the scholars leaving the elementary school, only about 63 per cent. had reached the top class. The staffing of the primary schools is also unsatisfactory. In Germany, as a whole, there is one teacher on the average for every sixty-one scholars in the primary schools. In some provinces the proportion is much worse. It cannot, therefore, be said that the ordinary public elementary school course provides for all pupils, the complete general education which should be the basis for the practical and technical teaching of the continuation school.

Two moral ends, however, the continuation school does serve. It keeps the young people in contact with an educational institution, and it prepares them for their calling. It may be added, that it has the further advantage of making the employers realise their educational responsibilities to their younger workpeople. Many of the continuation school teachers are the counsellors and friends of their pupils. It is still too soon, however, to judge the moral influence upon the nation of the working of a compulsory continuation school system. Mention should be made of the striking success which has attended Dr. Kerschensteiner's efforts at Munich, to inspire continuation school work with an ethical and civic, as well as a practical, purpose.

IV. THE GERMAN VIEW OF DIRECT MORAL INSTRUCTION.

As the curriculum is rigorously fixed by every State, and as the Church officially possesses, so far as each State is concerned, exceptional power in Germany, there is no immediate chance of the introduction of separate moral instruction. Experiments, such as are possible in English State schools, are excluded. The Churches are not averse to moral instruction, as is shown by the fact that nearly 30,000 copies of Dr. Foerster's *Jugendlehre*, and over 10,000 copies of his shorter *Lebenskunde*, have been

bought, largely by clergymen (specially Roman Catholic). But the Churches think that the moral instruction should be given in connection with the religious lesson, though in liberal Church circles there is no opposition to non-theological moral instruction. Dr. Weinel, Professor of Theology in the University of Jena, is only afraid, he told me, that if separate moral instruction were introduced, the religious lesson would become even more dogmatic and other-worldly.

As a rule, admitting of few exceptions, German head and assistant teachers do not, on practical grounds, favour separate moral instruction. They contend that any attempt to teach morality in special lessons will defeat its purpose ; that morality cannot be taught ; that its abstract character makes it pedagogically unfitted for the young ; that moral instruction would be uninteresting ; and that the aim of influencing children ethically can be achieved much better through the whole spirit of the school, and through ethical teaching in connection with the various subjects. Yet in not one instance did those whom I interviewed contend that it was impossible to teach morality apart from theology. And when I entered into discussion on the subject, and pointed out in what sense the English Moral Instruction League conceives of such instruction ; how much force is lost in indirect instruction, and how small a part of morality can be thus dealt with ; how little time there is in the religious lessons for moral instruction purposes ; how different the social conditions referred to in various parts of the Bible are from those of modern civilisation ; how necessary it is that the young should not only have right feelings but be conscious of the many and subtle difficulties they will have to meet and conquer in later life ; how indirect and direct moral instruction supplement each other ; I found that almost all the objectors said that they were ready to give direct

moral instruction a trial, while many went so far as to admit that the right kind of moral instruction would be a most valuable ethical auxiliary in the school.

V. BETTER CLASSIFICATION OF SCHOLARS IN ELEMENTARY SCHOOLS.

The keynote of modern life—Dr. Sickinger, the Stadtschulrat of Mannheim, said to me—is intelligent classification. We no longer lump together prisoners, nor lunatics, nor sick people. Consequently the scholars must no longer remain unclassified. In the elementary schools of Mannheim this idea of classification is systematically carried out. Children who do not pass the regular examination at the end of their first year's schooling, are transferred to the second division, whence they can, if their rate of progress allows, subsequently return to the main division. In the second division the classes are considerably smaller (*viz.*, not more than thirty in a class), the teachers give more individual attention to the pupils, and relatively less is demanded of the children in each subject. There are, however, children who are not only slightly backward, but who mentally fall much below the normal child. These can be transferred at any time into a third division, where the whole curriculum is specially adapted to their needs, and where the final results are not supposed to exceed those of the fourth standard in the main division. Dr. Sickinger is not satisfied with these three divisions. In his schools he would like to introduce a further subdivision, which would place the cleverest children in special classes by themselves. At present he has agreed to a compromise. Children who get on well up to the end of the second standard can, if their parents undertake to send them in due course to a secondary school, be transferred to special preparatory classes.

Dr. Sickinger specially defended his system on ethical

grounds. He contended that the backward children lose courage when they find that they are not making progress, and that they become in consequence, idle, careless and inattentive. In a separate class these children find their level. Similarly with the forward children; being more advanced than the average, they do not sufficiently exert themselves, and many of them when they leave school lack energy and persistence.

As to the charge that the children (and their parents) would feel aggrieved at being classified as inferior, Dr. Sickinger dismisses it with the remark that such is not actually the case, and that everybody would soon come to see the reasonableness and the necessity of the divisions. Dr. Sickinger believes in individualised masses, in the teacher being able to treat the whole class as one child.

I saw too little of the special classes to be able to offer any judgment. The principal objection appears to be the mechanical manner in which the children are selected. Children who, through being ill or for similar reasons, have lost touch with their class, are placed together with children who are really backward, and the backwardness itself is determined by passing an examination which, in its turn, usually means not passing in writing and arithmetic. Such a class should scarcely be called homogeneous, for many of its pupils require private tutorial assistance, rather than to be thrown together on a heap whence an insignificant number only escape. Perhaps the new system in Württemberg, where teachers are supposed to give each week a few hours to aid the slightly backward, is the right thing. In this view I was confirmed by a teacher in one of these aided classes, who believed that the results achieved under the new system were not equal to those under the old, and that the children would, as a rule, do much better and be much more stimulated in a class of normal children. If there were no more than thirty children in any class, the teacher

could do justice to most of the backward children, leaving the exceptional cases for special treatment. A director of a middle class elementary school in Dresden told me that out of 800 children in his school, only six were not advanced at the last examination, and that he insists on special attention to backward children. Dr. Sickinger's system, he held, makes the teacher careless and idle.

Dr. Sickinger's general scheme has much in its favour ; but it is difficult to agree with his statement that if the children were once classified in the schools, the moral education of children, so far as the school is concerned, would be completely secured.

The essentially necessary reform, however, in elementary education, is a reduction in the size of the over-large classes which too commonly prevail. The average teacher can never become an educator until he has a class of not more than thirty children to educate. With a class of sixty methods of teaching become necessary which, if not mechanical, are little calculated to secure the full development of the different powers of the children. Moreover, in Germany, there is a danger of the teachers being reduced to cyphers by a too bureaucratic form of organisation. I was repeatedly told that the multiplicity of regulations discourages educational improvement in the elementary schools.

VI. EDUCATIONAL MOVEMENTS.

(a) *Hamburg*.—Dr. Lichtwark, the Director of the Hamburg Art Gallery, is the originator and remains the chief inspirer of the Hamburg movement. It has a strong bent towards art. The reading-books and the song-books contain only carefully selected pieces from the best authors ; children of the upper standards are taken to theatres, concerts, and picture galleries, in order to train their taste. Children are taught to draw and paint freely and from

real life; the schoolrooms and passages are decorated with taste. The child is not to have ready-made opinions thrust upon him, but his individuality is to be respected. In the words of Dr. Lichtwark, this movement is primarily an "ethical movement"; it aims at calling out all that is good in the children, and at interesting them in all that is best. He does not believe in art for art's sake, nor in any compartment theory of human life; education must do justice to the whole man.

Everywhere in Germany teachers are in sympathy with the Hamburg movement, and the current is distinctly in its favour.¹ The movement is a reaction against the official attempt to make the school and the teacher servants of the spiritual and temporal authorities that be, and perhaps for that reason it finds increasing favour among teachers.

(b) *The Bremen Educational Movement.*—The Bremen elementary school teachers ask that the religious lesson should form no part of the curriculum, and that its place should be taken by moral instruction and the teaching of the history of religion. This movement finds a good deal of sympathy among many German elementary school teachers, though such sympathy is not always openly expressed. The Bremen movement is geographically, politically, and spiritually, closely related to the Hamburg movement. It seeks more freedom for the school, more freedom for the teachers from clerical control, less drilling of the pupils, less herding together of children in huge buildings; and greater regard for the artistic, emotional and practical training through hand and eye.

¹ The new programmes of work for primary schools in Baden show the influence of the Hamburg movement.

VII. EDUCATIONAL EXPERIMENTS OUTSIDE THE STATE SYSTEM.

I visited two private schools (Land-Erziehungsheime) which received their inspiration, in the first instance, from England. Dr. Lietz has three of these schools, which together form an ordinary secondary school so far as the final examination is concerned. In addition there is a fourth boys' secondary school of this type in Gladysseck, Switzerland, and two for girls, one in Sieversdorf i. d. Mark and one on Lake Constance.

I visited Schloss Bieberstein, a picturesquely situated castle, where Dr. Lietz himself is the headmaster. The physical culture of the sixty boys is of the first importance; and sports, gymnastics, and living in the open air are much encouraged. When I arrived at 8.15 P.M. the young athletes were lying wrapt in blankets or shawls on a grass plot, and listened for half an hour to a reading from Thoreau's *Walden* (in translation). An hour and a half later I saw a number of the young fellows retired to rest on the open balconies. Some wished to sleep in the wood, but Dr. Lietz said that the ground was too damp. The following morning most of the classes were held in the open air, school beginning at 6.30 A.M. Schloss Bieberstein is in many ways a Spartan establishment. The food is of the simplest. The relation between Dr. Lietz and his pupils, though strict, is cordial and homely. The teaching methods are naturally freer—students and teachers speak their minds more freely; lessons in chemistry and history, for instance, last sometimes three and four hours at a stretch, allowing for the ordinary pauses of a quarter of an hour between each lesson; but it can scarcely be said that a systematic attempt is made to transform the ordinary ways of teaching.

I was interested in the question, whether the blessings of a country education could not be extended to all chil-

dren ; and Dr. Lietz agreed that there would be no insuperable difficulty in gradually removing the schools generally to large open spaces just outside towns. It would be interesting to see some experiments in that direction—free fares and perhaps free dinners being included. Such schools might save the town populations from physical degeneration and decay.¹

VIII. CONCLUSIONS.

The principal conclusions to which the inquiry has led me are as follows :—

1. Teachers should receive special instruction in ethics in the training colleges, if the present moral results in the schools are to be improved. It would be necessary to add a two years' course of lessons as part of the pedagogy course ; in the first year, general practical ethics, as an introduction to a knowledge of the social environment, and the moral nature and impressibility of the child and of adults ; and in the second year, applied ethics, as a guide as to how the various subjects in the curriculum could be made to yield the utmost ethical good.

2. The various school subjects should be more methodically utilised for ethical ends. For instance, in history a dynamical point of view should be adopted instead of the usual statical one. The reading-books, at present the chief material for ethical teaching, should be brought up to date. They contain some of the sentimental and artificial stories which were in vogue half a century ago ; the want of variety and originality is conspicuous.

3. Systematic moral instruction should be introduced into the schools, for the purpose of supplementing and focusing the indirect and casual attempts to inculcate moral principles.

¹ The open-air schools in Charlottenburg, London, Manchester and elsewhere show a movement in this direction.

4. The methods of teaching should be reformed, in such a manner as to allow of the fullest co-operation of the pupils with the teachers, in order to develop the free judgment of the children and their line of acting with energy and independence. The schools fail at present in training independence of mind; the reform movements at Hamburg and Bremen are attempts to solve this problem.

5. I think that it would be desirable to organise national committees and societies, for the purpose of working out the ethical problems of school life, and of stimulating interest in conscious moral education. There also seems to be a need for an international periodical dealing with moral education. This last suggestion was considered, by many of the educational authorities whom I consulted, especially practical and important.

CHAPTER XIII.

THE EDUCATION OF GIRLS IN GERMANY: ITS METHODS OF MORAL INSTRUCTION AND TRAINING.

By Miss JESSIE DOUGLAS MONTGOMERY,
Member of the Exeter Education Committee.

THE inquiry made by me at the request of the Committee in the early summer of 1907 took me into Prussia, the Free City of Hamburg, Baden, Württemberg, Saxony and Bavaria. In the course of my tour I visited forty-seven girls' schools and training colleges (*viz.*, eight primary schools, two middle schools, seventeen higher schools, fourteen special schools and six training colleges) and was present at seventy-three lessons. Everywhere I was received with the greatest kindness, and was furnished with valuable information. What I saw convinced me that Germany has much to teach us, but that she in her turn could learn much from the strong corporate spirit in our best schools, and from the English school games and school societies which develop powers of initiative and the sense of personal responsibility.

I. MORAL INSTRUCTION.

Moral lessons do not appear, as such, on the timetables; but without exception I found a keen appreciation of their importance, and an honest conviction that German instruction and education (the two are never even verbally confused) are penetrated by a deep moral purpose.

Every teacher spoke of the moral value of religious teaching, but many considered that a definite and systematised teaching of morality would be dry and unattractive; that a moral atmosphere interpenetrating every subject was better calculated to attain the desired end; and that, moreover, the practical value of all such teaching must ultimately rest on the personality of the teacher. Asked how teachers could be prepared to exercise such influence, the usual reply was that they and their teachers were formed under moral and religious influences; and that in the training colleges a certain amount of scientific ethic was included in *Pädagogik*. I gathered that there would be no general objection to widening and deepening the scope of such teaching; but I nowhere detected any consciousness of weakness in the present system.

II. RELIGIOUS INSTRUCTION.

I heard twelve lessons on this subject, some on Bible history, others dealing with daily life and duty. In most of the lessons the moral side was pressed home. Religious teaching in the lower forms is given by the ordinary teachers; in the upper classes either entirely or in part by ministers of religion. The latter, though masters of their subject, are not always trained and experienced teachers; and the difference between the classes taken by them and those taken by the regular teachers was striking. In the former, the girls were neither so eager nor so concentrated; individual thought was often less stimulated; the teacher talked more, and the class less.

III. THE MOTHER-TONGUE, HISTORY, GEOGRAPHY, AND THE CULTIVATION OF PATRIOTIC FEELING.

The school readers are in fact graduated moral lesson books. The careful way in which each lesson is ex-

plained, commented on, and illustrated by songs, poems or pictures, awakens the imagination of the children, and impresses the moral truth on their conscience. In the higher forms, where classical ballads, lyrics and dramas are studied, the same care to draw out moral truths is observable. Lessons on *Das Lied von der Glocke* and *Hermann und Dorothea* stand out in my memory as excellent examples. The critical faculty is not only fostered by the teacher's comments, but the girls' own discrimination is called out; and in the higher forms essays involving independent thought are written. The arts of recitation and reading aloud are studied, and the intelligent reading of quite young children is often remarkable. I heard girls of thirteen recite the *Erl König* in four parts with real dramatic power. The lives of great writers are studied, and these give opportunity for moral lessons. Libraries are attached to almost all schools, and private reading is enjoined or encouraged. At one primary school in Berlin, I was told that not to be allowed to borrow a book from the library was a severe punishment; and not only fiction, but biography, travel and national history are eagerly read.

National feeling is encouraged by the great care bestowed on the teaching of the mother-tongue; more hours per week are devoted to it than to any other subject. Great attention is given to clear enunciation and expression; and there is a strong movement to keep the language pure from foreign words. Patriotism is fostered by national festivals in honour of the memory of great men in all departments of life. Royal birthdays and days commemorating great national events, such as the battle of Sedan, are made the occasion of school festivities, and are marked by excursions, concerts, dramatic representations, and addresses.

The teaching of history is excellent in all grades of

girls' schools. Many of the great steps in the religious, political or social history of Germany are familiar to the children, and in the lessons brilliant sketches are given of outstanding personalities. Patriotic songs and poems are often introduced.

In the lessons in geography, for which the teaching of *Heimatkunde* lays a good foundation, the love of home, city and country are earnestly inculcated. I heard many lessons of this kind in which moral teaching was given. A sense of natural beauty, of admiration for great and good citizens, of civic duty and respect for law is cultivated. The duty of the city to provide schools, water and light, good roads, police, etc., is explained, and in this connection I heard the consequent duty of cheerful payment of rates enforced. Small social duties are pointed out: "If you pick up something in the street, what must you do with it?" "If you see an accident, whom must you tell?" "To whom do the public buildings and gardens belong?" and the duty following on ownership is made clear. The names and services of great statesmen, writers and philanthropists, born in their city, are familiar to children of eight and nine; and personal observation is encouraged. "What did *you* like best in such an excursion?" "What do *you* admire most in such a garden?" Frequent school walks and excursions are also used to inculcate local patriotism, and do a good deal to promote *esprit de corps*.

IV. SINGING AND DRAWING.

Singing is well taught; and its significance, social, religious and political, is recognised. A common knowledge of the words and music of many hymns and songs is a strong bond of unity, for if a well-known *Volkslied* is started among any company of Germans, from all parts of the Empire, it is instinctively taken up and sung by all.

In the teaching of drawing, which is universal, the sense of form seems to be more cultivated than that of colour. I saw hardly any brushwork. On the whole, the general average is not up to the standard of our good schools.

V. GAMES AND GYMNASTICS.

In theory, the physical importance and the moral possibilities of this side of school life and training are amply recognised. But the general average of excellence falls below ours. There is a lack of briskness and spirit, and a certain timidity which at present hampers the work. A special costume is only worn in a few instances. The teaching is too largely in the hands of men. On every account a thoroughly trained woman teacher is better.

The short pauses between all lessons and the long pause in the middle of the morning are, in fine weather, spent out of doors; and there is plenty of free movement, and games of ball, such as rounders. Many of the higher schools have tennis courts, and at one boarding school I heard of cricket. The majority of schools of all grades have certain afternoons set apart for games, which are organised and shared by the teachers. These are sometimes so far compulsory that girls who do not join are expected to do work meanwhile. In one case in Prussia parents objected to these games on social grounds; but on the whole there is very distinct progress; what seems lacking is more responsibility in the hands of the girls.

VI. DISCIPLINE.

This is wise, kindly and thorough. Obedience seems to be a habit of mind. National characteristics come in here; the military training of the whole manhood of a nation reacts on the women and children; habits of

obedience, self-control and order in the men call out these qualities in the household. Again, children are seldom relegated to nurseries and schoolrooms, but are much with their parents, and if not trained to habits of obedience would be an intolerable nuisance to every one.

VII. SCHOOL MANNERS: INTERCOURSE BETWEEN TEACHERS AND CHILDREN.

The courtesy and consideration of directors to their staff is noticeable. They never enter a classroom without knocking, nor was I ever allowed by the director to attend a lesson until the consent of the teacher had been asked. The children stand to greet the entrance of the director or any visitor, and in many schools say: "Guten Morgen, Herr Direktor". In passing him or any teacher in the corridor, the girls bow, or make the pretty little curtsey still habitual in Germany from little girls to their elders. A whole class often shakes hands with the teacher on leaving, and sometimes younger children shook hands with me too. A chair was always brought for me, and a book handed to me, without any order being given. I must allude also to what seems to me one of the finest flowers of good manners, *viz.*, entire absence of self-consciousness. The long detailed answers given by girls of all ages, often with real power of expression, and always clearly and in correct sequence, struck me as much as anything. A good-natured laugh often greets a mistake, in which the girl who makes it frequently joins heartily. Teachers also are quite free from self-consciousness, even when teaching English before an Englishwoman, and would sometimes ask me to read aloud a passage and ask a few questions on it, so as to test the knowledge of the class.

The directors are kind and even fatherly, and are

evidently much respected by the girls. The patience and courtesy of the teachers is unfailing, but the intimate and friendly relations which often exist in England are hardly possible where so large a proportion of the staff are men. Sometimes a woman teacher is attached to each class, receives and dismisses it, and generally supervises conduct ; but my personal opinion is, that the influence of a wise, sympathetic, carefully trained woman as head, is one which can ill be spared in a girl's education. I was told, "we Germans hold that the school should be the continuation of home life, and that the influence of father and mother should be represented by men and women teachers". I asked where did the mother's influence come in in boys' school? which drew out a smiling confession of inconsistency.

VIII. CO-EDUCATION.

I made as many inquiries as I could on the important question of co-education. The general impression left on my mind was that teachers were fully aware of the widespread interest in the question, and some were distinctly in favour of it in theory ; but the large majority considered that Germany, at any rate, was not ripe for it ; and from all I know of German life, I think there must be a season of freer and more natural intercourse between boys and girls before co-education could be profitable. At present the change would be too abrupt. There is a distinct movement in the direction of freer intercourse in society, and games are much more played together ; but the German girl is still too susceptible, and in some cases too sentimental for co-education. Of course, it may be said it would act as a corrective ; but I think the way still needs some preparation in the higher schools, before it could be generally introduced with a fair chance of success.

IX. HOME AND SCHOOL.

Great care is taken to make intercourse as complete as possible. Detailed reports are sent home, and must be countersigned by parents. The latter are invited to school meetings and entertainments. Every director has frequent *Sprech Stunden*, when he is free to receive parents. In reply to a question: "Do the parents show much interest in the children's progress?" one director answered, with a twinkle in his eye, "Almost too much".

X. CLEANLINESS AND NEATNESS.

These are strictly exacted, and in the poorest primary school I never saw a dirty or ragged child. Wire baskets are provided, and not the smallest scrap of paper is ever seen about. Children bring rolls to eat in the pause, but stone fruit is forbidden. I was struck by the quiet and suitable dress of girls and training college students. In one school all conspicuous ornaments are forbidden; and sham pearls, flapping lace collars, and flying ends of ribbon are never seen. Girls put up their hair earlier than with us, and it is invariably neatly and becomingly done; the smooth thick plaits neatly tied or crossed and put round the head always looked well, and are kept neat. It is exceptional to find any primary school unprovided with douche baths; time is made for their use during school hours and a teacher superintends. In many cases 75 per cent. of the children use the baths.

XI. AFTER-SCHOOL EDUCATION.

Perhaps the weakest point in the system of girls' education throughout Germany is the early age at which girls leave school. Girls who leave when barely seventeen lose one or two of the most valuable years of school life, not only from the intellectual but the moral standpoint. It is very common in well-to-do families to send them

for a year to a foreign boarding school. Here they may learn a foreign language; but they are subjected at a very susceptible age to wholly new influences, which, even if good, may only have time to work as disturbing, rather than as constructive, forces. The alternatives are to "mark time" at home, languidly pursuing some "accomplishment," or to enter into the full swing of a society life when still far too young. Slowly, but surely, this is being recognised; and as the country becomes richer, parents are more able and willing to give their daughters another year or two of preparation for life. Various opportunities now exist, in addition to the extra year arranged by many schools, and an increasing number pass on to study at a university, or in a training college, not only for professional but for personal purposes. To show how fully the difficulty is recognised by the best teachers, I should like to refer to a small brochure of great interest by Prof. Gaudig, of Leipzig, called *Ein Fortbildungs Jahr für die Schülerinnen der Höheren Mädchen Schule*, published by Teubner.

Every opportunity is offered to girls who have passed through a primary school; day and evening classes for almost all subjects exist. In Berlin girls in business attend evening classes in hundreds, chiefly for commercial subjects. I visited, and was invited to dine at, a large day cookery school, also in Berlin, attended by the daughters of well-to-do artisans. The cooking was excellent, and the training in scrupulous cleanliness and order, the neat laying of the tables, and orderly eating of the meal, was a valuable object-lesson. The Carola School at Leipzig is doing a splendid work in many different lines, with large day and evening classes. I was present one evening when over 200 girls from business houses were learning cookery and needlework, although the usual working hours are from 8 A.M. to 8 P.M. with a midday break.

For girls who have spent ten years, from six to sixteen, at a higher school, I should mention two new and valuable types of schools, or rather colleges, which are growing up : the one fitting especially for country life, the other for social work. There are now several institutions on the lines of Swanley or Studley College, giving general (not professional) training in horticulture, bee and poultry-keeping, cookery and laundry. I visited one in a beautiful old house in the Isartal and found a busy and happy community. In four years 100 girls have passed through the school, of whom two-thirds have taken up useful work at home. The lady superintendent is convinced all are leading happier, more useful, more reasonable lives, as a result of their training ; the full course lasts two years. Personal responsibility is cultivated, each girl being responsible for definite work. I was struck by the remark that the first sole charge of living things, whether plants or animals, had a marked effect on character. Several old students are now giving peripatetic courses in cookery and poultry-keeping in country districts, as is also done by the pupils of the Carola School in Leipzig, which is doing excellent work for girls of all classes.

The second type of school or college is the *Töchter Heim*, founded in 1894 by Prof. Zimmer, of Berlin, of which six now exist. The training offered here combines that of college and "settlement," and arose out of the founder's recognition of the need of a somewhat new type of education to suit modern conditions. The full course lasts two years, and only girls who have completed the higher schools' course are eligible. The teaching is divided into three sections :—

I. *Continuation Course*, including religion, especially Church history ; ethics ; the elements of philosophy, and some insight into the literature of Germany, France and England, with a slight sketch of Indian and classical litera-

ture, as well as that of other European countries; history, including that of art and music; hygiene; part singing; drawing and botany.

2. *Domestic Economy Course*, viz., cooking; laundry; dress-cutting; housewifery; chemistry of foods; household accounts; gardening and poultry-keeping.

3. *Social Course*, including, on the theoretical side, study of the public organisation of poor relief; sanitation; education; popularisation of art, and economic, civic, moral and religious work of all kinds; some teaching of psychology and the science of education and "first aid". The practical work includes assistance in kindergarten; also in out-patients' departments of hospitals; house to house visiting in company with a deaconess; assistance at children's services; lessons in cookery to the children of the neighbourhood; happy evenings for the people, and visits to neighbouring philanthropic and municipal institutions.

There is much out-of-door exercise and open-air nature study, and all this combined with home life, as the numbers in each "*Heim*" are not allowed to be too large for individual care and development. It is pleasant to hear that more applications are received than can be entertained, and a visitor is at once struck by the happy purposeful look of the girls. Of course, there is some opposition; it is said too much is attempted, and naturally any profound study of so many subjects in two years is quite impossible. But the life develops many interests, and kindles wide sympathies, giving a healthy outlet to many sides of a girl's nature.

CHAPTER XIV.

MORAL INSTRUCTION AND TRAINING IN THE ETHICAL CULTURE SCHOOLS, CITY OF NEW YORK.

By Mr. PERCIVAL CHUBB.

THE Ethical Culture School, established and maintained by the New York Society for Ethical Culture, has from the first made the formation of character its central and dominating purpose. With this end in view, it has included, as an integral part of its curriculum, direct moral instruction for all pupils of the school, from the kindergarten up through the high school. The general outline of the scheme and the principles upon which it was founded were elaborated by the founder and rector of the school, Prof. Felix Adler, as far back as 1892, in his volume entitled *Moral Instruction of Children*.¹ Although some important deviations from the plan as therein outlined have since been introduced, and a course for the high school has been added to the elementary course there sketched, the work of the school remains substantially the same as is presented in that volume. Moreover, the growth of the Society for Ethical Culture has involved the establishment and development of classes for young men and young women, and for adults, for whom additional courses of ethical instruction have been worked out. Thus at the present time, the scheme of ethical teaching

¹ Published by Appleton, New York.

and discipline may be said to cover all ages, from the infant to the mature adult.

The work of instruction takes place in the day school of the Society for Ethical Culture, comprising about 450 pupils; in the Sunday school (or children's Sunday assembly), with an enrolment of about 150; and in various supplementary classes—organised generally into groups or clubs—numbering about 150.

I. MORAL INSTRUCTION IN GENERAL.

The emphasis which has been placed by the school and the parent society upon direct ethical instruction has led sometimes to a misunderstanding which it would be well to correct at once—the notion, namely, that a special and rather exclusive importance was attached to direct ethical instruction, to the neglect of other factors commonly relied upon by teachers for the promotion of morals in schools. Instead of neglecting those factors, the Ethical Culture School has in fact developed and multiplied them. The usual reliance is placed upon the atmosphere and organisation of school life, upon habits of order, industry, respect, and courtesy, for which every well-conducted school strives. Nor is the rôle of athletics, with its lessons of fair-play, hardihood and courage, neglected. But in addition to these customary aims, it is the set purpose of the school to create an environment which shall be ethically formative and stimulating through its corporate influence. Next in importance comes the influence of the class teacher. Each class throughout the school has its own organisation. Its class teacher, by tactful supervision, seeks not only to promote the sociability and recreation of the class, but quietly to direct its thoughts and effort towards some philanthropic or charitable purpose. The results of this influence are seen at such times as Thanksgiving, Christmas, and early summer, when it is customary to attend to

the needs of some case of misfortune brought to the attention of the class through the philanthropic organisations of the Society for Ethical Culture. The gifts presented by these class organisations generally take the form of food or clothing, or, better still—as in the case of the sick or crippled children in hospitals—of garments, toys, etc., made by the children themselves in their manual training classes, or in the clubs which they have formed independently of the class organisations.

The Ethical Culture School, it should be said, has no general system of self-government, nor have its conductors adopted anything like the "School City" idea, or the plan of the "George Junior Republic". A somewhat similar purpose indeed is accomplished through the class organisations and clubs before mentioned, as these are conducted in conformity with the rules of parliamentary usage. There has, moreover, been a distinct tendency towards a larger scheme of federated action, which is likely soon to be realised.

In such a matter as cheating, the school has practically no problem to deal with. As a co-educational institution, the school has also the task of working out, as part of its general ethical problem, that of the relations between the sexes at a time of life when these relations present peculiar difficulties, especially in the Eastern States, in which co-education seems for the present a losing cause. This problem is dealt with, partly by means of a more careful segregation of the two sexes for certain school purposes, such as athletics and recreation, and partly by means of ethical instruction in the high school.

Among other means of general moral education to which the school attaches special importance, mention may be made of the school festivals. These are designed to bring home to the pupils the significance and underlying ethical symbolism of the great seasonal changes.

They include the commemoration, on their birthdays and deathdays, of the great men and women who have contributed to the good of the race. They are also used to interpret and magnify the institutions of civilised life—the home, the city, the State, humanity—which need idealisation for the American child. The festivals are made an integral part of the work of the school, and are designed to assist rather than interrupt the regular course of studies.

Lastly, all the studies in the school are pursued with a certain underlying ethical intention: and the rich ethical content of such studies as literature and history is fully developed. The historical method is applied to every subject taught, with the object of building up in the pupils' minds some clear idea of the way in which the gradual advancement of man has been won. The purpose is to ensure that the pupil at the end of his school career shall carry with him some inspiring conception of the cost in human devotion and labour, in human sacrifice and heroism, by which the most precious results of civilisation have been bought, thus gaining a background and a motive for his own future contribution towards the progress of the race.

II. SYSTEMATIC ETHICAL INSTRUCTION.

The ordinary objections to direct ethical instruction take it for granted that such instruction must, of necessity, be of a formal and purely intellectual character, dealing largely with rules of conduct, abstract maxims, etc.; and that it must be barrenly didactic in method. The ethical instruction of the school is not conducted upon this principle. The work is done almost wholly by experts, who have been trained in the difficult task of appealing at once to the pupils' reason, to their emotions, and to their will. Moreover, the best resources of pedagogical principle and of teaching tact are brought to bear upon

the work. The teacher follows carefully and cautiously the lead and bent of each class, adapting the instruction to the interests and aptitudes of the particular group of pupils. In this way, by the use of story in all its forms—myth, fable, legend, history, biography—and by guidance of discussion, the teacher seeks to build up in each class those definite conceptions of right and wrong, those ideals of excellence, which seem appropriate to the child at his particular age, and which he needs in his actual relations with parents and relatives, with playmates and neighbours, in his daily life.

The course of instruction aims at systematising these conceptions and ideals, so as to produce a general intellectual or spiritual attitude towards life, and towards the responsibilities of the pupils' future vocations. And that this outcome may not be vague and indeterminate, but a working conception of the ideal of human excellence, the type of man and woman to be produced is assumed. In order to avoid the indeterminateness that ordinarily attaches to the word "character," a specifically American democratic ideal is set up as the goal to be reached; an ideal related to the circumstances, the needs, and the higher aspirations of the American people; an ideal of men and women profoundly interested in human progress, able and anxious to contribute, each according to his gifts, to that progress, and conscious of being called to the task of re-forming according to his opportunities the faulty (and in some ways unjust and unlovely) world in which they will play their parts.

1. The work of ethical instruction in the school is in the hands of trained "subject teachers," as it is considered that the ordinary teacher is qualified neither by training nor equipment to undertake this delicate and difficult task. The ethics teacher takes his or her place as specialist beside the teacher of art or of literature.

2. Nevertheless, the work done by these experts is supplemented and reinforced (*a*) by the class teachers, who use every favourable opportunity for giving practical point and application to the principles inculcated, and (*b*) by other subject teachers, in order that there may be correlation between ethics and the rest of the curriculum.

Thus, the lessons in ethics sometimes provide subject-matter for compositions written both for the teacher of English and the teacher of ethics; or they may serve the purpose of the teacher of history. On the other hand, the teacher of ethics keeps himself or herself well informed of any developments in the life or the studies of the class which may give opportunities, of which advantage can wisely be taken.

3. Hence the teaching of ethics, although it has a logic and a technique of its own, does not stand apart from other subjects, but is continually developing relations with them. As an example of this it may be mentioned that, in the junior classes, the purchase of fruit or food for cripples or unfortunates at Thanksgiving or Christmas involves some careful arithmetic, before it is decided what shall be bought out of the funds at the disposal of the class.

4. The subject-matter and method of ethical instruction are determined with the three following factors in mind:—

(*a*) The psychological factor, which takes account of the various phases of the child's moral and intellectual development, aided by the light which modern pedagogy has shed on the different stages of this development, and especially on the characteristics of the adolescent period.

(*b*) The changing interests of the child both inside and outside the school, as these are determined by the specific facts of environment and endowment.

(*c*) The nature and the scope of the social relations in which the child is involved, in the home, among friends,

and in connection with his neighbourhood, city, State and nation.

MAIN FEATURES OF THE COURSE: THE ELEMENTARY SCHOOL.

The work of the elementary school covers in general the preadolescent period. In this period the child is regarded as pre-eminently receptive. These are the years in which he ought to assimilate the more important facts of the moral tradition of the past. An effort is therefore made to bring before him, by means of clear and simple lessons, the fundamental moral facts which are within his comprehension. By an appeal to his imagination and to his sympathies, the child is made to share the lives and experiences of those personages who are the actors in the fairy stories, myths, fables, legends and histories which are the subject-matter of instruction. Needless to say, the abstract terms of the moralist's vocabulary are not employed by the teacher, but in the outline of the work serve merely to indicate what is to be in the teacher's mind. The instruction is kept entirely objective, with the view of naturally developing the child's powers of observing and discriminating the characteristics of good and bad behaviour, and of developing a feeling for what is admirable in character.

In the junior classes the teacher's main resource is the power of vivid narration. After the story has been told by her, the children are invited to reproduce it; and this leads on to the discussion of the characters and their behaviour. This discussion is initiated by the children themselves, and the tact of the teacher is shown in checking any tendency towards unsuitable discussion on the part of the more precocious children of the class.

As a means of clinching the general ideas which are expressed in the stories, use is made of the short motto, by means of which, without forcing the point, a connection

is made with the child's own life and experience by a carefully selected couplet, maxim or proverb.

Grade I.—In this grade the material of instruction consists of fairy stories illustrating the primary duties of childhood—obedience to parents, kindness to brothers and sisters, respect for servants, gentleness to animals, and incidentally such elementary moral demands as the importance of keeping promises. The stories used include "The Story of the Golden Bird," "Red Riding Hood," "Sleeping Beauty," "Rose Red and Snow White," "Babes in the Wood," "The Frog King" and "Faithful John"—all classified according to the points which they enforce.

Grade II.—Use is here made chiefly of fables enforcing simple duties of early childhood: Gentleness, as opposed to Bragging, illustrated in the "Ox and the Frog," "The Crow and the Peacock," "The Ass in the Lion's Skin"; Self-help, as in the stories of the "Lark and her Little Ones," "The Wagoner and Hercules," "The Grasshopper and the Ant"; Gratitude, as in "The Mouse and the Lion"; the Strength of Union, as in "The Bundle of Sticks" and "The Lion and the Four Bulls".

On the other hand, the faults of Cowardice, Lying, Malice, Ingratitude, are brought home by such stories as "The Stag and the Fawn," "The Dog in the Manger," and "The Countryman and the Snake". The *Jataka Tales*, *Krilhoff's Fables*, and other collections, provide ample supplementary material.

Grade III.—The deeper feeling and appreciation of family relations is developed in this grade by the use of Bible stories from the Book of Genesis: Adam and Eve, Cain and Abel, Abraham and Lot, Jacob and Esau, Joseph and his brethren. The child is led, from an account of what the heroes of a story do, to a consideration of the feeling that prompts action. In the story of Adam and Eve it is not merely the eating of the apple that is

significant, but the fact that Adam and Eve are tempted and yield, and are ashamed and conscience-smitten before they are visited by the penalties of disobedience. So, too, in the story of Cain and Abel; it is the ruinous consequences of jealousy upon which the emphasis falls. The stories of Abraham and Lot, Jacob and Esau, Joseph and his brethren, illustrate, through pictures of simple patriarchal life, those elementary and definite social relations and clear duties which the child can well understand and appreciate.

Some changes are introduced into these stories, in order to eliminate certain elements which unnecessarily complicate them, and disturb the mind of a child.

Grade IV.—When the child is about ten years of age a new analytical tendency manifests itself in his life. In an elementary way he becomes conscious of his own inner life, and takes his first steps towards its analysis. For this reason he now finds attractive those stories which embody not only stirring activity, but quieter acts that grow out of important mental states; and begins to apply his understanding of moral issues to the complexities which begin to unveil themselves in his own experiences.

The Abraham Cycle, at the close of the third year, has already met this tendency in the child by presenting Abraham, not so much as a hero of adventure, as a strong, quiet, good man. A certain fusion of the two types of interest is found in the story of the *Odyssey*. This is preceded by some Greek hero stories, which exhibit the nobler type of the striving hero—Hercules, Perseus, Theseus, Jason. Along with the impression of the endurance, sagacity and simplicity which Odysseus exhibits, goes, as a leading motive, the devoted love of the hero for wife and child, and his unconquerable yearning for home. This motive reaches its climax when, after the long years

of endurance and effort and temptations overcome, we find the hero in the home scene with Penelope his wife and his son Telemachus; a climax enhanced by the many touches which give charm to the close of the story; the loyalty of the swineherd, the death of the old dog in his joy at his master's return, and the pathetic recognition of the hero by his aged nurse.

Grade V.—In this grade the child is still for the most part within the field of domestic experiences, although to these are added the relationships of friendship and loyalty to one's superiors. The story of David and Jonathan is used to deepen the child's sense of the tenderness and strength of a father's love. The story of Ruth brings home to the child the beauty of voluntary self-sacrifice. And the worth and attractiveness of loyalty towards a superior, even when that superior is a persecutor, is illustrated in the story of Saul and David in the cave. The episode in the life of David when he refuses the water becomes a means of enforcing the idea of the devotion of a leader to his men.

Grade VI.—It is here that a definite transition is made from the family, as the limiting circle of the child's interests, to the State. The story of Moses becomes the centre of the work here, and leads to a consideration of the meaning of Hebrew legislation, as illustrated in the Hebrew secondary laws of justice and charity.

The starting-point is the story of Moses, whereby the child is brought to realise the inner experiences of the strong who attempt to defend the weak against oppressors; from which it is easy to pass to a conception of the protective function of law and legislation. The children trace the rise of the Hebrew people from slavery to freedom, and their formulation of legislation which exhibits the moral basis of law, and the elements necessary to secure real freedom.

In dealing with Hebrew legislation, such points of morals are cleared up as the duty of searching out the owner of lost property, of making efforts to save the imperilled property of enemies, and of careful abstention from acts which in remoter consequences may cause damage to others. The commandments of the Decalogue, as well as other selected commandments of secondary Hebrew legislation, are studied; and a broad conception of justice gradually built up in the mind of the child. The consideration of justice leads on to the treatment of charity, considered primarily as an attempt to adjust our obligations to others.

As an alternative course for this grade, which is used in the Sunday school for the children who have passed through the course in the day school, a study of the heroes of peace is undertaken. The lives of certain selected heroes are studied, the spirit of them summed up in a motto or phrase (as, for example, in the case of Martin Luther, "Courage of Convictions"), and illustrated by some poem or story shedding light on the kind of virtue shown. Among the characters studied have been Joan of Arc, Martin Luther, Bernard Palissy, Florence Nightingale, William Lloyd Garrison, Charles Lamb (for the beautiful sacrifices made for his sister), Father Damien, and, among living men, Mr. Booker T. Washington.

Grade VII.—In this grade the work deals more systematically with actual history, in order to demonstrate the effects of certain virtues and vices upon the welfare of men. Selected portions of the histories of Greece and Rome are studied.

The heroism displayed by the Greeks in their struggle against Persia forms a stimulating text; and the child is led to see how it was that Greece, in the presence of overwhelming numbers of invaders, yet prevailed against them. In the end, the pupil gains an insight into the

way in which personal virtues are connected with the interest of the State, the virtues of temperance, obedience to the laws of the State, the duty of training the mind, and the sense of the beautiful. In the course of the study of the age of Pericles, the figure of Socrates emerges as an example of dedication to the search for the highest good in the personal life, and in one's relations to the State.

Grade VIII.—The story of Rome, which has already been begun towards the end of the seventh year, is carried forward in this class, and used to emphasise first, the claims of the State above the claims of any lesser group within it; secondly, the right of all who are willing to conform to the State's requirements to be included as citizens; and, thirdly, the progressive extension of the circle of citizenship from patricians to plebeians, from Romans to Italians, from Italians to provincials, until it included the greater portion of the civilised world.

FIRST YEAR OF THE HIGH SCHOOL COURSE.

Here the teaching attempts to adjust itself to the changes which adolescence brings with it. A new life now dawns for the growing boy and girl. They call in question established conventions, and seek for moral principles to guide them. Hence the object is not merely to widen the moral experience of the pupil and to extend his moral horizon, but to help him to find a principle upon which to base his own ethical life.

As a link connecting the new work with the results obtained in the eighth year, the penal legislation of the State of New York is studied. The idea is to bring home some of the results of the past moral experiences of men, as these have become incorporated in the laws of the State in which the pupils live. At the same time, this study brings out the objective character of fundamental,

moral requirements. With this as a starting-point, the work proceeds to develop the supreme moral idea of the inalienable worth of every human being. To enlist the students' sympathy and interest in classes of oppressed peoples, a short account is given of slavery in the ancient world, the revival of slavery at the close of the Middle Ages, and the struggle of the wage-earning classes in modern times, leading on to a consideration of the abject poor in our great cities, and the Negro problem in our own country.

SECOND YEAR OF THE HIGH SCHOOL COURSE.

On the basis of the concept now gained of the worthiness and sacredness of the individual, the study proceeds to the attitude to be assumed towards superiors, equals, and the undeveloped. The school organisation, which affords an illustration of all of these three classes of relationships, is next studied; and the purpose is to illustrate the principle that all duties consist in the proper discharge by the individual of functions which affect the discharge of functions by others, whether superiors, equals, or subordinates. The duties of teachers, the right attitude of students towards teachers, of class-fellows to one another, of seniors to juniors, are all analysed.

It is in connection with this discussion of the school organisation, that steps are taken towards the formation and maintenance of a healthy public opinion in the school. Among the topics that are dealt with are cheating at examinations, prompting, the use of profane language, right relations between the sexes, and the idea of rivalry in the school studies and activities.

THIRD YEAR OF THE HIGH SCHOOL COURSE.

As this is the year in which the student is called upon to choose studies with a view to his possible or probable

vocation, the main topic of the year is the ethics of vocation. The vocation is considered as primarily a means of intellectual and moral development, to be pursued so that a man—through his career as physician, merchant, lawyer—shall win his way to the highest manhood. The students are led to recognise that this end is to be achieved by discovering and maintaining the proper relations towards superiors, equals and inferiors. Furthermore, an effort is made to give an insight into the interdependence and interactions of all the various vocations upon one another. This study of vocational ethics leads naturally to a consideration of the self-regarding duties, as means whereby the individual may fit himself for his social task; in turn, temperance, self-control, and full efficiency of the body and mind, are dealt with; these lead, finally, to a discussion of friendship as being based chiefly on comradeship in preparing for and in carrying out the work of life.

FOURTH YEAR OF THE HIGH SCHOOL COURSE.

The State, considered as the instrument whereby the various vocational groups are unified in the expression of national character, is the subject of this year's work. The various forms of government, monarchical, aristocratic and democratic, with their characteristic merits and defects, are considered; and the ideal democracy is defined, as that form of political government which aims at incorporating the excellencies of the monarchical and aristocratic forms, with the peculiar excellencies of the democratic form. In this connection, a sketch of political ethics is given, including the ethics of loyalty and treason, the ethics of party, etc. Towards the end of the course, the student is given a glimpse of the institution of the Church, as a would-be embodiment of the ideal of the perfect

society, and of the various forms in which that ideal has been conceived.

In the course of the high school work, opportunity is taken to introduce the student to some of the greatest of the ethical classics. Occasions offer themselves for introducing and discussing parts of the *Apology* of Plato, the *Meditations* of Marcus Aurelius, the writings of Seneca and Epictetus, the chapters on Friendship in Aristotle's *Ethics*, etc.

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In conclusion, a word may be said concerning the supplementary classes conducted by the Society for Ethical Culture for young men, young women and adults. Among the Sunday Night Clubs for young men, the subjects dealt with in two parallel courses are: the Old Testament prophets; the New Testament, with a special reference to the life and teachings of Jesus; the choosing of a profession; the sex problem; prison reform; standards of professional ethics, etc. Classes on similar lines, with appropriate variations, are offered to the young women, the special topics being especially designed to enable young women intelligently and effectively to fill their places in the domestic and social relationship of the world: for example, home and family life in different ages and countries; the young girl's place in them; the relation of women to religious ideals and customs in the past; the heroines of history and of literary classics; the marriage customs of different epochs and their ethical and social significance; the spiritual meaning of marriage; the new vocations of women in specialised industry and professions; the balance between individualised personal development, and the claims of home life and social ministry.

These courses lead the young men and young women to the age of adolescent maturity. The link between these classes and those for adults is to be found in the

special class for young married couples. Among the topics studied in the adult groups are ; The great ethical teachers' systems and classics ; the great religions of the world ; the meaning of democracy ; the problem of suffering, etc.

CHAPTER XV.

MORAL TRAINING IN THE STATE NORMAL SCHOOL, HYANNIS, MASSACHUSETTS.

By Mr. W. A. BALDWIN,
Principal of the School.

A NORMAL school in Massachusetts consists of two parts, *viz.*, the normal school proper, where the students (both men and women), from nineteen years upwards, are receiving their academic and a part of their professional training; and the practice school, consisting of the children of the community under fourteen years of age, in which the normal students receive the practical side of their professional training.

I. MORAL TRAINING IN THE PRACTICE SCHOOL.

The chief end of education in the United States of America is to prepare our children for good citizenship. With but few exceptions the children of all citizens attend these free public schools until they arrive at the age of fourteen years. It has long been recognised that the hope of the State is in its free public schools. Here is real equality of opportunity. Here is real democracy. It is sometimes said that these schools are "Godless schools". It is true that many children who have passed through these schools are not, and never will become, good citizens. It is true that in many schools conditions are unfortunate, and that much instruction is not wisely given. But it is not true that these schools are, in any sense, "Godless".

Those who know these schools best will testify that the chief question which is in the minds of the teachers is : "How can we best help the boys and girls to grow toward noble manhood and womanhood"? It is easy to prove that the standard of morality in every community is continually being raised through the work of the public schools. But a State normal school must not be satisfied with conditions as they are ; it must attempt to show how these conditions may be improved. At Hyannis we try to do this in the practice school.

For the children of the elementary school age (six to fourteen years) the main business is the getting of experiences, and not the getting of words. Every intelligent person subscribes to this doctrine, and yet we go on making the main business of the day school, and of the Sunday school, the learning of words. That is why much of our work as teachers is disappointing. The maxims and rules which we have taught with such patience are forgotten, and the lessons of the street and home persist. Shall we ever learn the lessons that the committing to memory of words means nothing but drudgery, unless preceded by experiences ; that words are valuable as a means of making clearer one's own experiences, or of supplementing them by similar experiences of others ?

In order to help the children to gain the right kind of basal experiences, we have at Hyannis many forms of industrial work, such as school gardening, cooking, sewing, knitting, basketry, hammock-making, boat-building, cane-seating, etc. ; much supervised play, and many expeditions afield. We believe that these experiences to be valuable should be real, and not artificial. They should have true relations with life as it is found outside of school. That is why the home is the best place for moral education. We all recognise the fact that intelligent parents are the best teachers, and the home is the natural place for teach-

ing practical ethics. In fact, given intelligent, earnest parents, who devote considerable time to the proper training of their own children, and given a home fairly well filled with children, the problem of ethical training for those children is solved. Such a home is full of natural activities in the form of work and play. By example, admonition and explanation the parents aid the child.

By imitation and assimilation, the child is subconsciously growing into his inheritance. His opinions, his prejudices, his ways of doing things, are all such as have come to him from his parents, and the other people with whom he has been associated in the home.

If the elementary school is to do its best work in ethical training, it must form itself after the pattern of the home. The teacher is in *loco parentis*; she must know her children. And this means that she must know their homes, and the standards of life in each home. She must be sympathetic, tactful and just. To do this she must keep her children very busy working and playing, doing the kind of work which they may recognise as needing to be done, and playing the kinds of games which are appropriate for their stage of development. She must be with them in their work and in their play, sympathetic and helpful, encouraging them to do those things which help, and to avoid those things which hinder.

And so we try to keep in close touch with the homes, that we may know just what experiences the children are getting outside the school. The teacher soon finds that in many cases the home influence is very helpful, but that in some cases it is quite the opposite. Often, too, she will find that if she is to help the children permanently, she must help the home. In such cases the school becomes the centre for upbuilding the community, and the school work takes on the aspect of the best type of social settlement work. Therefore, we have parents' meetings, special

visiting days, and occasional exhibitions of school work, for the sake of getting the co-operation of the parents. Often the school becomes the centre for community celebrations of Memorial Day, Thanksgiving and Christmas festivals. The teachers are active members of various organisations for the social betterment of the community. Thus we attempt to work with the homes, and with the other ethical forces of the community ; and to get these to work with us for the moral education of the children.

A Course of Study in Morals.

But, some one inquires, are there no formal lessons in ethics? Here again we look to the home for suggestions. How does an intelligent father teach such moral virtues as honesty and patience? Does he sit down when his child is a babe in arms, and plan out a course of formal lessons to be given at stated times during his boyhood? Is it not just as ridiculous to impose such plans upon the children in our schools?

The father gives such lessons as the occasions for them arise, and there is never any lack of occasions in the ordinary home. Nor is there any lack in a school where the activities are arranged for the normal development of the child.

It is impossible to plan far ahead for such instruction. The experienced teacher knows that the moral development of her children is very complex. It never flows along smoothly. There are unexpected set-backs and eddies. This necessitates continual readjustment in the teaching. In our schools we are seeing the value of less talking by the teacher, and of more doing by the pupils. Our schools must have more self-activity, so that the child may see the results of his activities standing out before him ; expression in forms that are valuable in his own estimation, and which he sees to affect his own interests. For this reason we

allow the child to make some things that will sell, like hammocks and baskets, and to have a part of the profit for his own. He soon comes to realise that if the work is not properly done, he is the loser. Then it is no longer necessary for the teacher to drive him to his task, the desired result attracts him, and he finds that his teacher is very glad to help him to help himself. His whole outlook upon life is changed. He becomes more thoughtful, more earnest, more dependable, and more helpful, not only in school, but at home.

Besides the things which he makes for his own benefit, there are things to be made for his home friends, as at Christmas, and there are some things to be sold for the class. There are opportunities to help to sweep and dust the schoolroom, to clear up and improve the school grounds and the athletic field. The boy is learning how to make his contribution toward the well-being of the social group, of which he is a member. We try to have so much liberty (without license) in our school, that the children may grow in consideration for others, and in the habit of self-control.

The various activities mentioned above furnish the basis for a great deal of work in literature, geography and history. The children are encouraged to discuss quite freely the ethical questions which arise, and they usually surprise us by their growth in power to discriminate between good and evil.

Ethical teaching there is in connection with every school subject, but particularly in connection with literature, geography, history and hygiene. Formal, dogmatic instruction does not fit into such a scheme as ours. No course of study in ethics planned out long before, or by some one other than the teacher, is appropriate. Lessons in honesty, heroism and kindred virtues there are, but such lessons come when the teacher feels that her children need them. Daily devotional exercises there are,

and frequent devotional singing; because the children need the spiritual uplift which comes from such exercises.

The main thought in the mind of the teacher is always: Are the children doing their best work? Is the standard of good citizenship improving? Is each child growing in helpfulness not only in school, but also in his home?

II. MORAL TRAINING IN THE NORMAL SCHOOL.

The moral instruction and training received by the students in the normal school may be considered under three heads, *viz.*: (a) that given in connection with the work in the class-rooms; (b) that given in connection with the devotional exercises; and (c) that given through the everyday life of the college community.

(a) *Moral Instruction and Training in the Class-room.*

I do not think it wise to allow students to get the impression that an instructor is always preaching at them; nor does it seem proper to be continually pointing to the moral of every lesson. Our view at Hyannis is that each subject should be studied for the student's sake, for the sake of enriching his or her life, and that the effect of such enrichment is to be looked for in the conduct of the student. From this point of view, the chief purpose in the teaching of every subject is ethical.

This may be illustrated by the method of teaching physiology. When the student first comes to the school, he is given a careful physical examination. For the first few weeks, he furnishes the teacher of physical training with a daily report covering the main points of his physical life. These reports furnish a basis for discussions in the class in physical training and physiology, and for reading the best authorities on the subject.

Every student takes an hour in physical training every day throughout his two or four years' course; and is ex-

pected to spend an hour or two more in voluntary out-of-door exercise.

The teacher of physical training has charge of the physiology and hygiene, and the general oversight over the physical life of the students, both in regular school hours and at other times.

There is, therefore, continual interplay between the physical life of the student outside the class-room, and the discussions within the class-room. The students are not studying physiology for the sake of physiology ; but they are trying to understand the laws of their own health, live in accordance with these laws, and be prepared to teach little children how to do the same.

The whole physical life of the school is planned to fit in with these courses in physical training and physiology. The faculty decide upon a definite amount of study that may be required in each subject, so that unreasonable demands may not be made by ambitious teachers.¹ The most of the class-room work which requires close attention, comes during the morning ; the laboratory work, manual training, singing and expeditions coming in the afternoon.

Afternoon expeditions for the study of botany, geology or zoology are frequent. On such an occasion the class is excused from other physical training.

(b) *Moral Instruction and Training in connection with the Devotional Exercises.*

The devotional exercises last for about fifteen minutes each day, and consist of singing, the repeating of the Lord's Prayer by the school, or a brief prayer by the

¹ The students who take a two years' course have in their first year 160 hours of instruction in biology, and in their second year 80 hours in physiology.

principal; a brief Scripture reading; a short talk, or a reading by the leader, and the giving a short quotation by one student, and a news item by another.

These exercises are in charge of the principal on Monday and Friday, and of other members of the faculty on the other days of the week.

In the life of a school, there are continually coming up questions in the answering of which immature students need some help from older people. The morning exercises furnish opportunities for the discussion of any such questions. The matter is put in a simple, concrete form. The students are helped to see how some general principle which has been worked out in the class-room—as in physics or psychology—applies to the question; and then they are left to decide the issue for themselves. We have always found that the majority decide wisely, and now we do not hesitate to say when any question arises: "Let us talk things over carefully, and then we will vote on the subject, and the majority shall rule". A question having once been so discussed and voted upon, a precedent is established, and thus school standards are continually being formed, which become traditions to be passed on to succeeding classes. Only occasionally does a matter go so far as to require a vote.

There are, of course, frequent occasions for discussing the significance to the student of special days and special seasons, as thanksgiving, general election, Christmas, and Washington's birthday. At another time a teacher may bring a great truth, which has recently come home to him very forcibly in his own particular field of study, and share that with the students.

Thus it will be seen that the devotional exercises are never twice alike; are always uplifting and enjoyable; and usually contain ethical truths which have a very direct application to the everyday life of the students.

(c) *Moral Instruction and Training through the Everyday Life of the School.*

Important as is the ethical training which comes in connection with the class exercises and the devotional exercises, far more important is that which comes in connection with the everyday life.

The student comes from his humble home, with its simple life, into the new and more complex community life of the college. He is compelled to readjust and to adapt himself to new conditions. The mental shaking up which he gets in this process of readjustment, prepares him for the comparisons and the generalisations which come in the classroom work and in the morning exercises.

And then, as the days go on, the everyday needs are continually furnishing material for the class-room discussions; but the real test of the value of the ethical training which is being attempted in the class-rooms and in the devotional exercises, comes in the course of the ordinary life of the school community. If the ethical principles which are being presented to these students, are to become a very part of their lives, they must grow out of, and return into, this everyday life.

The great all-inclusive law of ethical life is expressed in the one word—service. One must learn to serve by serving. There must then be many and varied forms of service. A student must form the habit of serving himself, his fellow students, and that impersonal, indefinite something called the community or society. If the students are to form such habits with the right kind of associated thinking and feeling, we find that, among others, the following five things are important:—

1. The student must have such conditions of environment that he may see clearly the need for such service to be a real need, growing out of the life of himself and his fellows.

2. He must have the example of those whom he respects doing the things which he is expected to do, living the life which he is expected to live, in a happy, intelligent way.

3. The student must have a large share in the government of the college, so that he learns through bearing responsibility.

4. There must be occasional meetings for the discussion of all questions affecting the college life, so that there may be intelligent, sympathetic co-operation.

5. The student must find the college life rich in all that he is coming to prize as best in life.

Each of these points may now be briefly touched upon.

Much of the domestic service at Hyannis is done by students. Each student takes care of his own room; many of the women do a part of their own laundry work; and about one-fifth of the students earn a large share of their board by waiting at table, sweeping, dusting and washing floors and windows. In fact, all the work, except that of the kitchen and laundry, is now done by students. Under proper conditions, it seems to me possible for all of the work of the college to be done by students, and we are gradually working toward that end. During the winter session a housekeeping committee is elected. This committee assigns the work, and the name of the person who is responsible for each room is written in a little book which is accessible to the whole school. The student keeps the room in order, making it look as attractive and home-like as possible.

Grounds for tennis, basket ball and other games are provided, but the students are expected to keep them in order. The school has gardens and a cranberry bog, and last year a large hen-house was constructed, the work being done so far as possible by the students.

These various conditions of environment demand natural

activity on the part of students, and furnish innumerable practical problems for solution in the school laboratories.

One of the dangers of the modern college is the increase in the substitution of artificial for natural conditions. Many students come so well furnished with money, that they can pay those whom they consider to be of an inferior class, for looking after their physical comfort. They get all of their own physical exercise in connection with gymnastics, military drill or athletics. The problems which are discussed in the class-rooms, do not touch their lives, and so for them are artificial problems. The tendency of such artificial conditions is to make one thoughtless, trivial and unsympathetic; while the tendency of the natural conditions is to make one thoughtful, earnest and sympathetic. The one tends to emphasise and increase class distinctions, while the other tends to do away with class distinctions, and to make for human brotherhood.

To secure a suitable environment is no easy task, but a far more difficult problem is how to secure and keep the right kind of teachers. If the teacher is to be an example in these matters, he must show in his everyday life that he understands and believes the principles upon which the work of the college is based. But too often a faculty is like a house divided against itself.

How often do we see in one department of a college splendid teaching regarding the laws of health, and in the very next department a hollow-eyed professor who totally disregards all of those laws. And so accustomed have we become to disassociating instruction in the class-room from life outside, that it is quite common for teachers of physical training, who get excellent results in the gymnasium, to break down physically, because they have themselves failed to live in accordance with the laws of health.

It seems hard to get away from the conventional ideal

of a teacher whose main business is the hearing of lessons, and the correcting of examination papers, who must never soil his hands with physical labour, and with whom social duties and out-of-door exercise, and even sleep, must always give place to the correcting of examination papers.

At Hyannis we are gradually getting together a faculty, who more and more are working together and striving to live the kind of a life which we desire to have our students live. With few exceptions, teachers care for their own rooms, and it is no uncommon thing to see a teacher with apron on, hanging out part of her own washing or returning, with much-soiled apparel, from working in the garden.

One of the grave dangers of modern life, especially with school teachers, is the too prevalent belief that one may live an erratic life so long as he balances things up sometime. He may go without sleep, over-work, "burn the candle at both ends," all through the school year, if only he will rest all summer. This belief leads otherwise intelligent and conscientious people to excuse in themselves all kinds of erratic doings. For instance, they think that pressure of work will warrant them in doing without regular physical exercise for weeks. They excuse themselves for late and irregular hours because some conventions in connection with a social function demanded extra time for preparation. They think that having laboured with their hands in their childhood, they need no more of such hard experiences.

We are striving to correct these false theories, and to build up the ideal of a simple, balanced life, to be led now as a student, and later as a teacher.

We are helping our students to conscientiously plan for the leading of a simple life. Each day affords some productive physical labour, some play in the open air, ample time for meals, about eight hours of mental labour, and about eight hours for sleep.

As the students gradually grow into the habits of such a life, they become stronger physically, clearer in their thinking, and more sympathetic in their dealings with those about them.¹

¹ Much is made of student government. Once in ten weeks during the winter session, the students elect a committee, consisting of three students, one from each floor in the college buildings. The care of the internal arrangements of the college life is mainly in the hands of this committee. From time to time rules are made or revised in meetings of the students, presided over by the principal. The utmost freedom is allowed in the discussions, but the vote of the majority settles all questions.

CHAPTER XVI.

DEMOCRACY IN AMERICAN SCHOOL GOVERNMENT.

By Dr. JESSE D. BURKE,
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THE training of children for the duties of citizenship in a democracy presents peculiar difficulties. It is not pertinent to the present discussion to inquire whether the equal educational opportunities for all individuals, presupposed by a true democracy, are actually provided by a single school course of eight years, which constitutes the elementary stage of public education in the United States, and is completed by less than one-third of all the children enrolled. It is our purpose here to ask the more specific question concerning the relation of school training to the subsequent attitude of citizens toward their political rights and obligations.

In theory, the United States is a representative republic in which the will of the whole people, expressed either directly or through their chosen representatives and at frequent intervals, makes itself readily and authoritatively felt in all matters that concern the general welfare. In theory, the electoral franchise is one of the most highly prized of all the rights established by centuries of Anglo-Saxon struggle on both sides of the Atlantic. In theory, the individual is emancipated and untrammelled in his initiative, in his judgment, in his party alliance, and in his ballot.

In practice a very different condition prevails. Men are irrationally bound by the prejudices of party loyalty. Party antagonism is carried into State and municipal politics, where it can serve no other purpose than to strengthen the "machine" of a party or of a boss. Political "pull," rather than fitness for office, is the essential qualification of the aspirant for office. Delegates to nominating conventions are "slated" by the political leaders of the party organisation. Party tickets are, accordingly, presented on election day, upon which the rank and file of voters have had no direct influence at any stage of the political game. Many qualified voters do not take the trouble to register, and many who register do not take the trouble on election day to go to the polls. Finally, those who go to the polls very frequently have nothing to guide them in their choice of candidates for office, beyond the party affiliations of the men whose names appear on the ballot.

The weakest point in the political system of the United States is confessedly its municipal government. It is here that the indifference of the mass of voters is most conspicuous; that the rule of the boss is most complete; that inefficiency and dishonesty in office are most marked. Many a city is, essentially, the private domain of the inner circle of a political organisation; its municipal resources being regarded by the party managers as legitimate loot. It is significant that this condition prevails in spite of the fact that in municipal government the private interests of the voters are most likely to be affected, and in spite of the relative ease with which the character of municipal government can be influenced by the private citizen. It is hardly putting it too strongly to say that, in any city of the United States, a small body of high-minded and public-spirited men, who would give the matter a moderate degree of thought and energy, could assure to

their city a permanently honest and efficient government ; and yet the government of most of the cities is notoriously dishonest and inefficient.

The conditions described, it is true, do not everywhere prevail. There are conspicuous and encouraging exceptions among the cities of the United States. Even among the cities where conditions are apparently the worst there have been occasional outbursts of public indignation, accompanied by an awakening of public conscience that seemed at the time to augur well for democracy in municipal government. It will not be denied, however, by those acquainted with the facts, that democracy in American municipal government in general is little more than a name, indicating the continuance in popular imagination of a conventional democratic form from which the genuine spirit is lacking.

It is true that the difficulties of maintaining a truly democratic government, in the large American cities, are immensely complicated by the enormous congregation there of a heterogeneous foreign population, unaccustomed even to the traditions of a democratic society. Whatever may be the explanation of the breakdown, it is nevertheless true that the problems of democracy are still far from being solved even in democratic America, and that it is to public education that we must look for a way out of the difficulty, if indeed a way can be found at all. There must be a systematic development of intelligence and appreciation, and goodwill that shall be, not merely in name but in fact, *social* in character. Citizens in the making must be trained in social co-operation ; they must be taught the lesson of individual responsibility in matters of common welfare ; they must be led to recognise not only their right, but their obligation, to exercise an impartial and intelligent judgment in the selection of their representatives, and to trust their chosen representatives, so that,

in the performance of their official duties, the latter may exercise their best judgment without undue pressure from without.

"Training for citizenship" has been one of the watch-words of public education. But if existing ideals of citizenship are to be attributed to the influence of the school, we must agree either that a narrow and unworthy conception of citizenship has prevailed in the school, or that the methods employed have been inadequate to accomplish the aims that have been cherished. A consideration of the present organisation and methods of public education, from the point of view of the needs of a citizen in training, is not by any means reassuring. We take boys and girls at a time when their impulses are strong for active participation in the vital interests of life, and we confine them within narrow schoolroom cells, with books and pencils as their chief or sole means of participation; we take them when their desire for social co-operation is a dominant motive, and we require each to work for himself and by himself upon tasks which, so far as he can see, have little to do with the great world outside of the school walls; we take them at a period when their capacity and their instinct for individual initiative are strong, and we expect them to work under the constant direction and control of a teacher—their problems artificially assigned, their coming and going, their starting-points and stopping-places determined for them; we take them when their individual differences in capacity, in interests and in prospective career are properly matters of growing and vital concern, and we require them to pursue a uniform course of study having little direct relation to those specific powers, motives and prospects.

Our attitude toward our boys and girls is not unlike that which has characterised our dealings with the American

Indians. We placed the Indians upon reservations, and took from them their native resources and occupations ; we hedged them about with all manner of artificial restrictions, and placed overseers in charge of them to prevent outbreaks ; we then found to our chagrin, and to our occasional discomfiture, that they were not altogether contented with the favours that we had forced upon them, and that they did not always make the rapid progress that we had planned for them. We may well anticipate with serious concern the possibility that the idleness, the passive indifference, and the physical and moral degeneration of our Indian wards may find a parallel in the lives of our own children.

To put the matter more briefly, the type of government commonly found in the schools of the United States is conspicuously monarchical rather than democratic. The will of the teacher in her class, and of the principal in the school as a whole, is not only final but is practically single and unlimited, so far as the consent and co-operation of the pupils is concerned.

Some of the leaders in educational activity have recognised the possible connection between "boss rule" in the school and in the world outside, and have attempted to replace the present system by one in which the children themselves may take a rational and active part in the government of the school, and in the conduct of the general work of the class-room. The motive of these attempts has frequently been merely to secure better "discipline," though in some cases there seems to have been the conscious purpose of developing an essentially democratic spirit in the school, and thus of strengthening the moral qualities necessary to the success of a political democracy. As a result of these attempts to introduce a more social spirit, the form that the school government has taken has generally been based upon some analogy to municipal, or State,

or tribal organisation, though the actual scope of the government has widely varied. In some cases, the purpose has been merely to utilise the better sentiment of the school in controlling the more lawless element amongst its members. In other cases, we find a government with definitely organised legislative, judicial and executive branches, with powers clearly outlined and of considerable extent. Notable among the organisations of this latter type is that of the "George Junior Republic". Through this remarkable institution, the founder, William R. George, has attempted to work out a way of affording an opportunity for neglected, unfortunate and wayward boys and girls to transform themselves into industrious and upright citizens. The method adopted in this "Republic" is to throw upon the young "citizens" the definite responsibility for earning a livelihood, each for himself, and for conducting the affairs of their government under the provisions of a written constitution.

In most cases where systems of pupil government have been instituted, it is probable that the principal of a school would not hesitate to step in and nullify an action of the government by which he considered the immediate welfare of the school to be jeopardised. He would often be unwilling to allow the school, as a whole, to assume the consequences of the lack of intelligence and goodwill on the part of its government. To the extent that this is true, we are justified in maintaining that, though such school governments are in form democratic, they are in fact monarchical, depending for their real sanction upon the pleasure and approval of the principal. The idea is therefore likely to prevail among the pupils, and to a considerable extent actually does prevail, that they possess only the shadow of independence; that the essence of self-government is lacking; and that there, as elsewhere, it is in the school authorities that the real sovereignty resides.

In the Albany (New York) Teachers' Training School, an attempt has been made to institute a genuine Republic. The form is modelled closely after that of the Federal Government of the United States, so that while the pupils are learning their own constitution, they are also learning many of the essential features of the national constitution. The powers of the government, and of each of its several departments, are definitely granted and limited, but within these limits the authority of the Republic is final and complete.

The legislative powers are vested in a Congress, consisting of a Senate and a House of Representatives. The Senate is composed of two senators chosen from each of the classes in the elementary school above the second year, and from each of the classes in the Teachers' Training School. Senators serve for twelve weeks, one-third of the entire number being chosen every four weeks. Representatives to the House serve for eight weeks, and are apportioned among the several classes according to their respective numbers; one for every ten voters.

The Congress has power to determine the rules of its procedure, and to punish its members for disorderly behaviour. It has power to levy taxes for the purposes of the Republic; to establish and organise a police department, a fire department, a savings bank, a department of health, an athletic department, a post-office department, a library department, and a department of school grounds; to constitute tribunals inferior to the Supreme Court; to define wrongs against the Republic, and to provide punishment therefor.

Among the powers denied to the Congress are the making of *ex-post-facto* laws, the giving of preference to one class over another, the making of laws respecting religion or abridging either freedom of speech or the right of citizens to petition the government. No person

can be held to answer for an offence except on complaint of at least one witness, nor be subject to trial twice for the same offence, nor be compelled to be a witness against himself, nor be deprived of liberty or property without due process of law. In all prosecutions the accused enjoys the right to speedy trial by an impartial jury ; to be confronted by the witnesses against him ; and to have compulsory process for obtaining witnesses in his favour. Excessive or unusual punishments may not be inflicted.

The President of the Republic must be at least fourteen years of age, and must be chosen from one of the two upper grades of the elementary school. He is the general executive officer of the Republic and is charged with the faithful execution of its laws. He appoints all officers whose appointment is not otherwise provided for. It is his duty to give the Congress information concerning the state of the Republic, and to recommend such measures as he may think expedient. He appoints a Secretary of State, a Secretary of the Treasury, and a Secretary of the Interior, who together constitute his cabinet for advice and assistance. He is elected for one-half of the school year, and can be removed only after impeachment by the Senate and conviction by the Supreme Court. The Vice-President has the same qualifications as the President. He is elected for the same term and acts as President of the Senate.

The judicial power of the Republic is vested in a Supreme Court of three members, and in such inferior courts as the Congress may establish. The Supreme Court has original jurisdiction in all cases in which a class is a party. In all other cases it has appellate jurisdiction.

In accordance with the powers granted in the constitution, the Republic has undertaken, in several important

and interesting ways, to carry out its purposes. It has established a police department, with a chief and several patrol-men. This department has general charge of the safety and peace of pupils in and about the school building. It plans and carries out the fire drills; regulates the clocks in the various rooms; and prescribes the method by which pupils shall enter the building and leave it. This department has shown considerable efficiency and ingenuity in performing its functions. At the outset there was somewhat undue activity in the matter of making arrests, but the novelty soon disappeared and arrests are now seldom necessary. Pupils charged with offences against the laws of the Republic are brought before a police court for trial and, if found guilty, are sentenced by the court. A boy recently convicted of disorderly conduct at the midday "dismissal" was sentenced to remain in his room until his class had passed out, and to pass out alone for a period of three weeks. This may be taken as a typical punishment. The moral effect of such a sentence, imposed by a court having a democratic sanction, is apparently much stronger than that of a similar punishment imposed by an external and arbitrary power.

The Republic has instituted a savings bank, in which pupils may deposit money in any amounts. The bank is a branch of the Penny Provident Fund of New York, which furnishes deposit books, stamps and other equipment without charge. There has been widespread interest in the bank, fully one-half of all the pupils having opened accounts during the few months since it was established.

The Republic has also undertaken, with varying success, such matters as the planting of trees on the school grounds, the improvement of the appearance of streets, side-walks and parks in the neighbourhood of the school, the celebration of holidays and anniversary occasions, the organisa-

tion and conduct of a school library, and the decoration of schoolrooms. An exhibit of reproductions of great paintings has been held, and a considerable sum of money accumulated for the purchase of pictures for the school. Several entertainments of a literary and musical nature have been prepared, and publicly given, without any supervision on the part of the teachers.

The Republic (the Dana Republic, as it is called) has been in existence less than two years. It is not yet possible to report with great assurance concerning its influence and value. In many respects it has thus far been decidedly inefficient, especially in the matter of active co-operation on the part of the several officers and departments in dealing with matters of joint concern. At times the government has seemed slow and uncertain in its action, with a tendency to look to the principal and teachers for the initiative. The fact that there have been regrettable failures and that there is still much bungling inefficiency may, however, be regarded by some as additional evidence of the need for such training as the school democracy is intended to give.

Notwithstanding the evident and possibly inevitable weakness of this plan of school government, there has been a gratifying and surprising growth in the understanding and appreciation which the children have manifested in its aims. With this clearer understanding, there has come a more lively interest in the plan, and more ability to carry on the affairs of the government. Many children have exhibited remarkable capacity as "political" leaders and managers, and the pupils as a whole have shown almost unerring judgment in choosing leaders of good character and proper qualifications. Slowly but noticeably the young citizens are learning that, in a co-operative enterprise such as the one they have undertaken, individual compromises and sacrifices are necessary. Many boys

and girls, in the performance of their functions as officers, or in the loyal support that as private citizens they have given the Republic, have for the first time experienced the feeling of personal responsibility for the accomplishment of a worthy end.

CHAPTER XVII.

MORAL INSTRUCTION AND TRAINING IN THE PUBLIC SCHOOLS OF CANADA.¹

By Mr. A. H. MACKAY,
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I. RELIGIOUS INSTRUCTION IN THE SCHOOLS OF CANADA.

CANADA has at present nine provinces organised out of the extensive territory of British North America. Each of these has its own system of public education. With reference to instruction in morals the provinces may be ranked in two classes :—

1. Those which make provision for religious instruction—

(a) In separate denominational schools ; or

(b) By the prescription of undenominational religious exercises.

2. Those which, while permitting religious exercises in the schoolroom outside regular school hours, neither prescribe nor recognise religious instruction as a subject of the school programme.

In 1 (a) we have Quebec with 4,646 Roman Catholic schools and 869 Protestant schools ; Ontario with 5,793 "public schools," 428 Roman Catholic schools and 5

¹See also *Special Reports on Educational Subjects*, vol. iv. (London : Wyman & Sons, 1901).

Protestant schools; and Saskatchewan just organised as a province.

In 1 (*b*) we have Manitoba. And in (2) we have the five remaining provinces. The following table shows the series of provinces from East to West with their areas, population and public school attendance, 1905-6, at one view:—

PROVINCES OF CANADA.	AREAS IN SQUARE MILES.	POPULATION.	ATTENDING PUBLIC SCHOOLS.
Nova Scotia	21,428	459,574	100,332
Prince Edward Island ³ . .	2,184	103,259	18,986
New Brunswick	27,985	331,120	60,681
Quebec ¹	351,873	1,648,898	361,430
Ontario ¹	260,852	2,182,947	488,255
Manitoba ²	73,732	255,211	63,287
Saskatchewan ¹	250,650	? 85,000	? 17,000
Alberta	253,540	? 85,000	? 17,000
British Columbia	357,000	178,657	28,522
Territories	1,599,244	41,649	?
Canada	3,729,665	5,371,315	1,155,493

The tendency appears to be growing in most of the religious denominations to simplify the administration of the public schools, by expecting of them merely the development of a morality which is the common practical aim of all, and a general respect for and sympathy with all religious work. Specific religious instruction is increasingly left to the different religious denominations and their affiliated organisations.

The Churches are now developing both religious and moral training, through

¹ Separate schools for two religious divisions.

² Uniform religious exercises prescribed.

³ Religious exercises a local option not on the provincial programme.

284 Moral Instruction and Training in Schools

1. Sunday schools.
2. Young people's societies in connection with the Church.
3. Young Men's and Young Women's Christian Associations, etc.

II. THE SUNDAY SCHOOLS OF CANADA, THE Y.M.C.A. AND OTHER ORGANISATIONS.

PROVINCES.	SUNDAY SCHOOLS.	OFFICERS AND TEACHERS.	SCHOLARS.
Nova Scotia	1,261	8,513	67,767
Prince Edward Island	202	1,202	9,325
New Brunswick	1,073	6,613	51,055
Quebec	545	4,784	36,189
Ontario	6,089	54,011	437,087
Manitoba	710	5,509	39,812
Saskatchewan	220	1,500	15,000
Alberta	200	1,500	15,000
British Columbia	150	2,000	15,000
Canada	10,450	85,632	684,235

The religious denominations supporting unsectarian public schools are also specially energetic in developing numerous societies, guilds, brigades, brotherhoods, etc., for the mutual improvement of young and old in connection with the Church in each locality. In the year 1906, the Presbyterian Church throughout Canada reported 804 of these with a membership of 28,902. On the assumption that the other denominations were equally energetic, we should have in Canada over 5,000 such societies with a membership of about 200,000.

The following table shows the number of Young Men's Christian Associations:—

PROVINCE.	INSTITUTIONS.	MEMBERSHIP.
Novia Scotia	9	2,027
Prince Edward Island . .	1	300
New Brunswick	3	500
Quebec	3	3,270
Ontario	22	8,999
Manitoba	2	1,550
British Columbia . . .	2	620
Canada	42	17,266

The similar Young Women's Societies, Temperance and Mutual Improvement Societies, might multiply the above totals tenfold.

III. REGULATIONS FOR RELIGIOUS AND MORAL EDUCATION IN THE SEVERAL PROVINCES.

(a) *Quebec*.—The course of study for the Catholic schools comprises "Moral and Religious Instruction" under the sub-titles: (1) Prayers; (2) Catechism; (3) Sacred History; (4) Elements of Ancient History; (5) Manners; (6) Latin Reading, and (7) Church History. Each of these subjects is outlined for each of the four grades in the "Elementary School Course"; for each of the two grades in the "Model" or "Intermediate Course"; and for each of the two grades in the "Academy or Superior Course".

The rules for the Protestant schools in Quebec require—

The first half-hour of each day to be devoted to the opening exercises, Scripture reading, singing and prayer, instruction in Scripture and in morals, including readings and lessons upon godliness, truthfulness, honour, respect for others, good manners, temperance, health, kindness to animals, etc.

286 Moral Instruction and Training in Schools

(b) *Ontario*.—There were in 1905, only five Protestant separate schools and 428 Roman Catholic separate schools in Ontario. These have the same general character as the corresponding schools of Quebec, superimposed upon the special legislation of Ontario. But the 5,793 public schools with 397,170 pupils are in many respects like those of the other provinces. They must be opened with the Lord's Prayer, and closed with the reading of Scripture and the Lord's Prayer, except when the teacher claims to have conscientious scruples. Pupils are not required to be present at such exercises if their parents or guardians object. The clergy of any denomination may arrange for the giving of religious instruction, once a week after school hours, to pupils of their own faith; but emblems of a denominational character are not allowed to be exhibited during the school hours in a *public* school.

The rules for teaching "manners and morals" are as follows :—

Manners and Morals.—Throughout the whole public school course the teacher should incidentally, from current incidents, from lessons in literature, history, etc., occasionally by anecdotes and didactic talks, and by his own example as well as by precept, seek to give instruction in moral principles and practices and in good manners.

The following outline is suggested :—

Duties to oneself: purity, health, nobility, self-control, self-reliance, generosity, truthfulness, good taste in dress, cultivation of will power, economy, moral value of work, etc.

Duties in school to teachers and to fellow-pupils: obedience, punctuality, neatness, order, etc.

Duties in the home: respect for parents, consideration for brothers and sisters, the weak, the aged, etc.

Duties to the lower animals: kindness, etc.

Duties to the people generally: honesty, courtesy, charity, toleration, justice, etc.

Duties to our country: patriotism, courage, honour, obedience to law, etc.

Manners : proper conduct at home, at school, on the street and in public places, at social gatherings.

(c) *Manitoba*.—Religious exercises are at the option of the school board. When held, they must be conducted immediately before the closing hour of school. Those children whose parents or guardians so desire may be withdrawn. A clergyman, or authorised teacher, may give religious teaching in the school from 3.30 to 4 P.M. on specified days of the week ; (1) on the motion of the majority of the trustees of the school ; or (2) on the petition of the parents or guardians (a) of ten pupils in rural schools ; (b) of twenty-five pupils in other schools.

A Roman Catholic teacher must be on the staff where, in a predominantly Protestant community, (a) if a town, there are forty Roman Catholics ; (b) if a village, twenty-five. The same rule is applied on behalf of a Protestant minority living in a predominantly Roman Catholic community. When there is only one room in the school-house, religious exercises must be separately arranged for the Catholic and non-Catholic pupils respectively upon half the teaching days in each month.

The grading of schools must not be interfered with by any separation to suit religious denominations ; but for religious teaching, pupils may repair, for the time being, to the rooms in which their respective exercises have been arranged to be held.

The public schools are nevertheless entirely non-sectarian, and no religious exercises are allowed except those authorised as above. A form of prayer, including the Lord's Prayer, is authorised, together with a series of seventy-one historical readings from the Old Testament, and sixty-six readings from the Gospels.

(d) *Nova Scotia*.—In Nova Scotia the teacher cannot

be licensed without being certified by a minister of religion or two Justices of the Peace, as follows:—

I believe the moral character of the said candidate is good, and such as to justify the Council of Public Instruction in assuming that the said candidate will be disposed as a teacher to inculcate by precept and example a respect for religion and the principles of Christian morality, and the highest regard for truth, justice, love of country, loyalty, humanity, benevolence, sobriety, industry, frugality, chastity, temperance, and all other virtues.

No religious exercises of any kind are prescribed, but the following regulation, in force for many years, gives school boards liberty in accommodating themselves to local customs or requirements in regard to devotional exercises:—

In cases where the parents or guardians of children in actual attendance on any public school or department signify in writing to the trustees their conscientious objection to any portion of such devotional exercises as may be conducted therein under the sanction of the trustees, such devotional exercises shall either be so modified as not to offend the religious feelings of those so objecting, or shall be held immediately before the time fixed for the opening, or after the time fixed for the close, of the daily work of the school; and no children whose parents or guardians signify conscientious objections thereto shall be required to be present during such devotional exercises.

The character of the moral training desired is indicated as follows:—

While the law does not sanction the teaching in our public schools of the peculiar views which characterise the different denominations of Christians, it does instruct the teacher “to inculcate by precept and example a respect for religion and the principles of Christian morality”. To the trustees the people must look to see their desires in this respect, so far as is consonant with the spirit of the law, carried into effect by the teacher.

This is followed by the prescription of text-books for

instruction in hygiene and temperance; and the following general instructions are printed in every school register, so as to be before the eyes of the teacher every morning and afternoon:—

Hygiene and Temperance.—Orally in all grades, and as incidents or occasions may suggest. The statutes make it imperative under penalty on both teachers and trustees that such instruction be given in all grades. It is therefore the duty of all educational officers, to see that the spirit as well as the letter of the law is inculcated, both by precept and example, by every means which can influence the sentiment and character of the pupils.

Moral and Patriotic Duties.—As enjoined by the school law and when found most convenient and effective. Some lessons in readers, in history, in biography, etc., may be utilised incidentally. Certain anniversary days, such as "Empire Day," "Dominion Day," etc., should be systematically utilised for patriotic inspiration.

The schoolroom and grounds is an elementary miniature world in which the pupil has an opportunity of developing nearly all of the moral points of character, required for useful living in the great world of mature human activity. The crown and sum total of all the other parts of the teacher's work is the development of the best possible character in each pupil, so that in every lesson and in every exercise the ultimate purpose should preside over and direct the course of the instruction.

Good Manners is a subordinate but too often neglected department of character-building. It is, however, a very simple as well as useful department; and therefore one, the observance of which inspectors are instructed specially to study in each school, and the neglect of which should subject the teacher to censure and the school to a lowering of its rating. Every teacher should be an example of true politeness, which is not only compatible with the greatest power and firmness, but enhances them. In a short time such an influence should materially improve the most rude class of pupils.

(e) *New Brunswick.*—The conditions here are nearly identical with those of Nova Scotia. But it is specified that—

It shall be the privilege of every teacher to open and close the daily exercises of the school by reading a portion of Scripture (out of the common or Douay version as he may prefer) and by offering up the Lord's Prayer. But no teacher shall compel any pupil to be present at these exercises against the wish of his parent or guardian.

It is prescribed to be the duty of the teacher—

1. To maintain a deportment becoming his position as an educator of the young; and to strive diligently to have exemplified in the intercourse and conduct of the pupils throughout the school the principles of Christian morality. To this end it shall be his duty to give instruction to the school, as occasion may require, concerning moral actions and habits as the following:—

Love and hatred. Obedience, willing and forced. Truth and falsehood, dissimulation. Selfishness and self-denial. Gentleness and cruelty. Courtesy. Cleanliness. Loyalty and love of country. Generosity and covetousness. Order and punctuality. Perseverance. Forgiveness of injury. Charity, especially towards those who differ from us in race, creed or colour. Patience. Justice. Self-control. Contentment. Industry and idleness. Respect for the aged. Self-conceit. Destructiveness. Tale-telling, when right and when wrong. Forbearance and sympathy due to misfortune and deformity.

2. While employed in the discharge of school duties not to make use of any religious catechism, nor to interfere, nor permit interference on the part of others, with the religious tenets of any pupil.

3. By familiar lessons to inform his pupils of the general conditions of health, how it may be retained and ill-health avoided. To maintain a regular supervision of the pupils in the playground; to repress the use of improper language, and have a care that games are honourably played; and generally, to have a care out of school over the deportment of the pupils while absent from their homes.

4. To practise such discipline as may be exercised by a kind, firm and judicious parent in his family. It is strictly enjoined upon all teachers to avoid the appearance of indiscreet haste in the discipline of their pupils; and, in any difficult

cases which may occur, to apply to the principal of the school (if a graded one) or to the board of trustees, for advice and direction. (The following are modes to be adopted or avoided : *Proper*.—Reproof kindly but firmly given, either in private or before the school, as circumstances require, or such punishment as the case really warrants administered as directed in the regulation. *Improper*.—Contemptuous language, reproof administered in passion, personal indignity or torture, and violations of the laws of health.)

(f) *Saskatchewan*.—No religious instruction, with the exception of the recitation of the Lord's Prayer at the opening of the school, "shall be permitted until one half-hour before the closing of the school". Pupils whose parents or guardians do not desire the religious instruction permitted by the school board to be then given, are not required to remain.

(g) *British Columbia*.—All public schools are declared to be free, and are conducted on strictly secular and non-sectarian principles.

The highest morality shall be inculcated, but no religious dogma nor creed shall be taught. The Lord's Prayer may be used in opening or closing school.

No course in religion or morals is prescribed.

(h) *Prince Edward Island*.—No course in religion or morals is formally prescribed, but there is everywhere the implication that the teacher must illustrate, both by example and precept, the Christian character and morals, and develop them in the pupils under his charge, so far as example and inductive reasoning can be effective.

(i) *Alberta*.—In this new province, whose general policy in religious instruction is in agreement with the majority of the provinces of Canada, the following prescriptions for the instruction in hygiene, manners, and morals, have just been issued, and may be taken as indicative of the general trend at present, more or less, in all the provinces :—

Topics.—Lessons on cleanliness ; proper clothing ; pure air ; good water ; exercise ; rest ; avoidance of draughts ; wholesome food ; temperate habits ; bathing ; accidents ; poison ; disinfectants ; digestion ; circulation ; respiration ; care of the eye and ear.

Hygiene, Physiology.—Practical effect should be given to the instruction in these subjects by attention to the physical condition and habits of the children ; the ventilation, lighting, heating and cleaning of the schoolroom ; and the supervision by the teacher of the sports and gymnastic exercises of the pupils.

Stimulants and Narcotics, with special reference to the use of Alcohol and Tobacco.—The great purpose is to build up in the mind a theory of self-control, and willingness to abstain from acts that may grow into dangerous habits. The moral and social effects should be made prominent, and abstinence be inculcated from higher ends than such as concern only the body. Technicalities and persistent dwelling upon details of disease should be avoided. Special delicacy of treatment is needed in those unfortunate cases in which children find themselves between the safe teaching of the school and the counter practices and influences of the home. Refrain from assertions of what is uncertain, or sincerely doubted by high authority, or likely to be repudiated by the pupil when he is mature enough to judge for himself, since the admitted and unquestioned facts about the more dangerous stimulants and narcotics, and alcoholic drinks in particular, furnish invincible reasons why people in general should do without them, and young people above all others.

Teach what a stimulant is, what a narcotic is, what each may cause ; effects of alcohol on the digestive, circulatory, muscular and nervous system.

Teach that tobacco contains a poisonous substance called nicotine, that it frequently injures the throat, lungs, heart and other organs in adults, that it is far more harmful to young and growing persons than to adults ; that it is particularly objectionable in the form of a cigarette, that children should avoid it in all its forms, and that the more sparingly grown people use it, the better, as a rule, they are off.

Manners and Morals.—It is the duty of the teacher to see that the pupil practises those external forms of conduct which express a true sense of the proprieties of life, and that politeness which denotes a genuine respect for the wants and wishes

of others. It is his duty to turn the attention of the pupils to the moral quality of their acts, and to lead them into a clear understanding and constant practice of every virtue. His own influence and example; the narration of suitable tales to awaken right feeling; the memorising of gems embodying noble sentiments, and maxims and proverbs containing rules of duty; direct instruction, etc., are means to be employed.

Topics.—Cleanliness and neatness; politeness; gentleness; kindness to others; kindness to animals; love; truthfulness; fidelity in duty; obedience; nobility; respect and reverence; gratitude and thankfulness; forgiveness; confession; honesty; honour; courage; humility; self-respect; self-control; prudence; good name; good manners; temperance; health; evil habits; bad language; evil speaking; industry; economy.

IV. GENERAL RESULTS OF THE MORAL TRAINING GIVEN BY THE SCHOOLS.

There are many schools in every province of Canada which have a wide reputation for excellence. The moral training in such schools is their cardinal merit. The schools cannot be successful without developing in their pupils the power of self-control, the habit of effective application to work, and an understanding of the character of their environment, and their true relation to it and to each other. The systems of moral instruction in these schools are as various as the personalities of the principals. The atmosphere of the school has a potent influence on the new pupil as soon as he enters it.

On the other hand, there are occasional examples of institutions—universities, colleges, academies and schools—where the once bracing atmosphere has become relaxed. In such cases the pupil's individualism becomes excessively assertive. He develops an affectation of contempt for the established social amenities, grows into a nuisance to the general public, and finally becomes a disappointment to himself. The defective moral influence of these institutions is (as a rule) due in the last analysis to lack of moral force

in the teaching staff. Moral force is the power which develops in the pupil the command of all his faculties, mental and physical, and helps him to work for his own moral betterment, and for that of his social environment.

Now the lack of moral force may often be due to the lack of sufficient knowledge, and the lack of knowledge may be cured by the systematic presentation of an ethical ideal. Is it not therefore probable that many teachers, including many in our places of higher education, as well as the great majority of those who teach in our elementary schools, would gain power for the work of moral education if a systematic presentation were set before them of what should be done during each year of the pupil's course? No teacher would be the worse for a reminder as to the points in manners and morals, which the pupils in each grade should have set before them when under his care.

But such a systematic guide to moral education need in no way interfere with the teacher's freedom to give moral instruction only when appropriate opportunity offers itself. A teacher could so arrange his course of instruction, that during the year no important point mentioned in the guide would be neglected. Some points would come up in the history lesson, some in the study of literature, some in the study of nature. Some would be dealt with on days of anniversary celebration, some in connection with school games or with other incidents in school life. Under Canadian conditions it is not always possible to have definite religious instruction in the public schools, though in every provincial system an effort is made to secure the work of the schools being carried on in a religious spirit. But a system of instruction in manners and morals, in harmony with the universally acknowledged principles of religion, is undoubtedly the most-to-be-desired text for the teaching profession in Canada.

Moreover, as the desire of approbation (with its cor-

relative, the fear of public disapprobation) is one of the greatest influences over conduct, attention should be directed to the recognition of virtue, especially when practised in ordinary or commonplace conditions, provided such recognition is restrained within the limits of simple encouragement, and does not develop self-consciousness or vanity. Might not a system of public recognition, sufficient merely to set the seal of public esteem on noble deeds due solely to virtuous motives, if conducted within limits eliminating all mercenary or self-glorifying inducements, be a useful instrument for training the moral consciousness of even more than the inhabitants of the schoolroom?

V. THE SOCIAL BENEFIT OF COMMON SCHOOLS.

For the future harmony of the State, the children of the rich and of the poor should be taught in the same school. The rich will thus be able to understand the character of their future masters—the majority—and will learn that the boy with brains and good moral purpose is, and should be, the real leader of the school and afterwards of the country. The poor will know and respect the rich for what they are worth as men. The result will be the development of one order of citizens in which the rich and poor will be interwoven, the truly able and good rising to the leadership by universal consent.

VI. THE VALUE OF MILITARY EXERCISES.

Many military exercises (if supplemented by other forms of physical training) are especially suitable for school purposes. Both boys and girls in all schools should have a uniform language for orderly movements in mass, and should understand it. The best system, evolved through years of trial, is the military system.

Any crowd of people, who had received such training in school, could be then easily thrown into order when required. Some form of movement is necessary in every school. Why not use a system which every one recognises and can work with, and which will, at the same time, be a portion of a boy's work in preparing to do his supreme duty, *viz.*, the defence of his country should the occasion for it arise?

VII. CONTINUATION CLASSES.

In populous centres, steps should be taken to make continuation classes more effective for training in the various duties of citizenship by—

1. Compulsory physical training and instruction in hygiene.

2. Instruction in civic duty and in national responsibilities.

3. Closer adjustment of the work of the classes to the needs of the various skilled employments, and closer association of representatives of the employers and trade union in each trade with the education authority, in the organisation of the continuation classes.

4. Correlation of the work of boys' and girls' clubs, boys' and girls' brigades, etc., with the work of the continuation classes under the Board of Education.

VIII. DEFECTIVE ENFORCEMENT (IN SOME DISTRICTS) OF LAWS OF COMPULSORY SCHOOL ATTENDANCE.

The compulsory attendance laws would, as a general rule, be tolerably satisfactory if they were administered vigorously. In many towns, and generally in rural districts, school trustees are reluctant to incur the trouble and odium of enforcing laws which are of benefit mainly to those who will not thank them for the service. The attendance laws would be more effective, if they were so

amended as merely to leave the school trustees (if appealed to within an appointed time) power to excuse the penalty in the case of persons who could show just ground for claiming exemption.

IX. CO-EDUCATION.

1. We find it necessary to have co-education in our rural schools—in order to have full classes for the teachers. But even in the populous centres co-education is preferred, not only in the elementary, but even in the high schools and colleges. Under wise supervision there is no difficulty in perfect management. The advantages are: (1) The presence of the other sex appears to make the discipline more easily effective. (2) It tends to make the deportment and sentiment of the boys and girls more natural and healthy; whereas separation tends to develop morbid sentiments between the classes. (A. H. M.)

2. Communicated by Mr. D. W. Hamilton, Principal of the Macdonald Consolidated School, Kingston, New Brunswick.

Advantages and Disadvantages of Co-education in Elementary Schools.

Advantages.—

- (a) The influence of girls on boys is good.
- (b) Girls are treated with greater respect by boys.
- (c) Each sex best develops some of its best qualities in the presence of the other.
- (d) Boys become more gentlemanly and polite.

Disadvantages.—

- (a) Girls acquire an undue admiration for boys' ideals and nature, and are thus led to depreciate the ideals of their own sex. Their ideals should be those of noble women.

(b) The education designed to fit a boy for his work in life should differ somewhat from that of a girl.

(c) The ideals of boys and girls are quite different; and in the upper grades girls are more precocious than boys.

(d) Boys need a different discipline from girls.

(e) A little of the bloom of girlhood is rubbed off by too close contact with boys.

3. Communicated by Mr. E. A. Howes, Macdonald Consolidated School, Guelph, Ontario.

I cannot see any great disadvantage in co-education in elementary classes. In the higher elementary forms there is a danger; and the carelessness manifested by some teachers, and many parents, towards the possibilities for "evil and corrupting communications" is almost criminal. Our pupils are drawn to school in vans, and are under the supervision of a careful driver during their journeys to and from school. We allow the children all reasonable scope for enjoyment during the trips, but the drivers are instructed to watch carefully over the words and actions of their charges. No other sort of school can claim such control over pupils at these hours.

CHAPTER XVIII.

MORAL INSTRUCTION AND TRAINING IN THE PUBLIC SCHOOLS OF NEW SOUTH WALES.

By Mr. ALEXANDER MACKIE,
Principal of the Training College, Sydney, N.S.W.

THE public elementary schools of New South Wales [population in 1901, 1,359,133] provide for over 80 per cent. of the children in the State. Direct moral instruction has always been given in them. To meet the requirements of the Public Instruction Act of 1880, which provides that "general non-sectarian religious teaching . . . shall form part of the secular instruction in all schools," periods of from $1\frac{1}{2}$ to $2\frac{1}{2}$ hours a week are devoted to civics and morals, the lessons being based on the four Scripture books issued by the Irish National Board. The earlier instruction is oral, but as soon as the pupils can read with sufficient ease the text-books are used in the class. Teachers of all creeds give this instruction, and very few pupils avail themselves of the "conscience clause". The general result is that the pupils have a more or less satisfactory knowledge of Scripture history, and some acquaintance with the moral teaching of the Bible. In many of the remote districts this is the only direct Scripture teaching which the pupils receive, as they rarely see or hear a clergyman or missionary. The success of this teaching is often commented on by outside clergy.

The Public Instruction Act also provides for right of entry and for denominational instruction, during one hour each school day. This privilege is exercised chiefly by the Anglican Church ; to a less extent by other Protestant denominations, including the Salvation Army ; by the Jews in some of the city schools, and only rarely by the Roman Catholics. As a rule, clergymen of the different denominations give instruction once a week in the larger centres. In the country parishes they give it, if at all, at much longer intervals.

The Departmental Instructions to Teachers prescribe that "It shall be the duty of all teachers to impress upon the minds of their pupils the principles of morality, truth, justice and patriotism ; to teach them to avoid idleness, profanity and falsehood ; to instruct them in the principles of a free government ; and to train them up to a comprehension of the rights, duties and dignity of citizenship". To meet this requirement, the course of instruction provides that "moral teaching shall permeate the whole management of the school, and be embodied in the methods of discipline, in the treatment of the children by the teacher, in the 'proprieties' and 'manners' required from the children, and in the example of the teacher".

It is further required that pupils shall, during their first three or four years at school, be taught "stories and fables with a moral purpose ; moral attributes which lie at the foundation of home and school life, such as truthfulness, obedience to parents, family affection, politeness, gentleness and control of temper ; greetings at home and at school ; politeness in question and answer ; personal cleanliness ; stories illustrative of moral attributes ; such as respect for school laws, self-help, consideration for others, unselfishness, contentment, truthfulness in word and deed, self-reliance, kindness and courage, punctuality and promptness ; courtesy and clearness of speech, con-

duct on the street, care of property, kindness to animals ; simple proverbs”.

This earlier instruction is followed by a series of lessons on moral obligations, and on the right relations of the individual to the family, to society and to the State ; on history (Australian and English), to enable the pupil from a knowledge of the past to understand the present, and to furnish him with noble ideals ; and on civics.

“Rules of conduct” and temperance charts are hung in all schools, and are the subject of regular instruction.

During the last three or four years indirect moral instruction has been receiving more attention than previously. It is recognised that the source of the strongest moral influence in the school is the personality of the teacher, and that the best moral teaching in the school is the silent unobtrusive influence of what is being done there. The moral value of good literature is recognised, not only in the actual school work, but in the school libraries, established by local effort, even in connection with small bush schools miles away from the nearest town.

Other means adopted as suitable aids in the general course of moral instruction include the following :—

Nature study and school gardens, decoration of school buildings with pictures and flowers, the celebration of Empire Day, association of schools with the League of the Empire, lessons in the proper use of ordinary newspapers, ex-pupils’ associations and parents’ associations.

The discipline of the schools is good. The paramount importance of the education of the will is receiving due recognition. In a few cases a modification of the “school-city” system has been introduced with success. The discipline and government of the schools has been improved by it, and at the same time practical instruction in civics has been given.

The weakest point in the moral development of the

schools is, in the judgment of the present writer, the widespread feeling of competition between pupil and pupil, and between school and school. This requires to be replaced by a spirit of co-operation. Some are giving earnest thought to the subject, and an improvement may be confidently hoped for.

Apart from this, it is believed that our ideals are of the highest, our methods on the right lines, and that whether judged by their trend or by the results to which they lead, our ethical standards are on a high plane.

CHAPTER XIX.

MORAL INSTRUCTION AND TRAINING IN THE PREPARATORY, SECONDARY AND HIGHER SCHOOLS OF VICTORIA, AUSTRALIA.

By Mr. L. A. ADAMSON,
Principal of Wesley College, Melbourne.

THERE are in Victoria [population in 1901, 1,201,341] five "public schools" in the English sense of the term. These are not under State control, though founded in early colonial days by the aid of State grants of land and money to the principal religious bodies. Their government by councils, their internal government, their customs, traditions, and aims, are based on those of the great English public schools. They are fed by their own preparatory school departments, and by numerous other preparatory schools situated in Melbourne and other large towns.

There are also many other privately owned schools of varying quality, the majority being ill-equipped and badly staffed, a condition which the recent Teachers' and School Registration Act should soon radically alter.

Beyond these there are, of course, the State schools.

This classification would, generally speaking, apply also to the girls' schools.

In schools of the type described above, the experience of myself and of those who work with me has led us to believe that the course of the greatest ethical value is one

which consists mainly of science, but which also includes a large measure of literary studies, either English and history or two modern languages. Such a course seems to produce the strongest and sanest as well as the most liberal-minded pupils. Victorian opinion seems to hold that drawing, practical physics, and practical geometry, provide a sufficient hand-and-eye training without the addition of manual training.

Moral instruction is given in most of these schools through religious lessons, and is supplemented in many by the work of the University Christian Union, which owing to its sensible methods has a strong hold upon Australian boys. Though the literature and history lessons are used to aid moral instruction, it is questionable whether this is ever done on any systematic plan, and I believe that teachers in the schools referred to are opposed to a graded course of moral instruction on non-theological lines.

Victorian schools are mainly day schools. The boys are on the whole hardy and ready to "rough it". They prefer plain food, and in most cases have not tasted alcohol when they leave school. The common saying, that the children rule the parents, may be exaggerated; but the indulgent parent, who is over-ready to give excuses for neglected home lessons or for unnecessary absences, is a serious difficulty. During the last few years, the social claims upon the children have greatly increased in certain sections of Melbourne society, to such an extent, indeed, that recently a deputation from the Parents' National Educational Union waited on the secondary teachers, with a view to concerting measures to lessen the evil. As about three-fourths of the children are day pupils, these influences are powerful. The numbers of wise homes and foolish homes are about evenly balanced; and though in the case of the latter it would be better for the children to be boarders, in the case of the former it is

probable that the pupils as day pupils gain all the moral training that the spirit of the school can give them.

The corporate life of the best Australian schools has been developed through the medium of the games, which in most schools are in the hands of a games committee elected by the boys. Masters are eligible to this committee, and a fair proportion are usually elected. No "house system" has been introduced into the schools, and a boy usually plays for the district or suburb in which he lives. This and the division into forms provide a basis for internal matches. The foreign matches, however, excite the greater interest. Though games are not compulsory, there are few boys who do not join in them. In many schools gymnastics and drill are compulsory. Each of the public schools meets, once a year, each of the others at cricket, football, rowing, shooting and at the combined public school athletic sports.

In addition to the games, other means for fostering the corporate spirit exist in the debating clubs, glee clubs, dramatic societies, camera, science and bicycle clubs, and the old boys' associations.

The prefect system is general, the boys being chosen for their qualities of leadership. It is worked also with success even in the preparatory schools. The establishment of the Rhodes Scholarships has had a beneficial effect on this system, as an increasing number of the boys seem to take the typical Rhodes scholar as their ideal.

Though there are no direct attempts to teach patriotism, there does develop in the Victorian boy an intense feeling of patriotism for his school, and this it is hoped will develop naturally into the wider patriotism for the Commonwealth and Empire. Certainly, among the old boys of the secondary schools, this patriotism for Commonwealth and Empire stands higher than in any other class in the community.

Social and charitable work is not much developed, but

many of the schools subscribe to general missions or hospitals.

With regard to the curriculum, inasmuch as the Melbourne University is the door to all professions in Victoria, its requirements entirely control the work of the boys' schools. In deference to the wishes of business men, the University has recently instituted Junior and Senior Commercial Examinations, and the larger schools have fallen in with this arrangement, in the interest of those pupils who intend to enter business. The girls as a rule are well-trained at home in domestic duties, and the schools satisfactorily supplement this training.

Military drill is usually compulsory for boys, and the cadet corps form part of the Commonwealth Cadet Force. The difficulty lies in the absence of effective means for continuing this training after the pupils leave school. Military training of the boys is regarded not only as a duty to the State, but as a valuable aid to school discipline.

Corporal punishment is inflicted only by the headmaster. Expulsion is rarely resorted to, nor does it carry the same stigma as in England.

Few secondary schools are co-educational. From my own observations, I should say that girls distinctly benefit by gaining a better understanding of boys in their work, ambitions and aims, while the boys gain a greater respect for the capacities of the girls, though the intellectual strain on the latter is often too severe. But incessant vigilance is necessary to secure the best results from co-education in secondary schools.

The chief moral evil which affects boarding schools for boys in England is non-existent in Victorian schools. On the other hand, the extraordinary freedom allowed to girls has led to a very undesirable state of things, and to many boys the word "girl" calls up associations of intrigue and vulgar badinage, if of nothing worse. The pulpits have

often sounded a note of warning, but I do not think that the general body of teachers has realised how far wrong standards have spread among both boys and girls, and how stern a fight must be made if a chivalrous respect for womanhood is to be developed in the rising generation.

CHAPTER XX.

RELIGIOUS AND MORAL INSTRUCTION IN THE SCHOOLS OF WEST AUSTRALIA.

By Mr. CYRIL JACKSON,
Inspector-General of Schools and Permanent Head of the Education
Department, West Australia, 1896-1903.

1. THE Education Acts of Western Australia [population in 1901, 184,124] provide that "secular instruction shall be held to include general religious teaching as distinguished from dogmatic or polemical theology". This teaching is given by the regular teachers of the school, and is subject to inspection.

2. In addition to this non-sectarian teaching "a portion of each day not exceeding half an hour may be set apart, when the children of any one religious persuasion may be instructed by clergymen or other religious teachers of such persuasion". This teaching is not inspected and may therefore assume a devotional character. It must be the religious instruction authorised by the Church to which the teacher belongs. In practice at most two or three half-hours a week are set aside for this special religious instruction. The Church of England and the members of the Jewish faith avail themselves fully of their privileges; the Roman Catholics only when they have no school of their own. The Free Churches have combined and, generally speaking, authorise joint delegates, who teach together the children of the various persuasions concerned. The plan works without any friction, and the clergy of

the various denominations value the opportunity of meeting each other in school.

3. The instruction to be given by the ordinary teachers is defined by the regulations of the Department as follows :—

Teachers are expected to give the children a general knowledge of the narrative of the Bible, and of the moral teaching contained in it. Lessons are to be given orally by the teachers. They are to impress upon the children the value of the Scriptures as a basis of moral instruction, as the oldest historical record, and also as the finest collection of literature in the language. . . . They must confine themselves to the narrative and moral teaching, and must strictly refrain from inculcating any particular denominational views.

Moral lessons must also be given in truthfulness, honesty, cleanliness, perseverance, reverence, modesty and courtesy ; on temperance and the use of alcohol, etc. The upper classes should receive instruction in the ordinary duties of a citizen. A record of each lesson must be kept and shown to the inspector.

A regular syllabus of the Scripture teaching is issued. It includes the memorising of the Lord's Prayer, of parts of the Sermon on the Mount, of the Ten Commandments, of some Psalms, and of one or two other Scripture passages.

The quality of this teaching varies as much as that in other school subjects, and the following extract from the circular issued in September, 1902, shows how closely the inspectors have watched this part of the school curriculum :—

It often appears as if the Scripture instruction was somewhat hurriedly given, and the moral lessons seem to lack life and conviction on the part of the teacher. . . . These subjects want enforcing by lively illustration, by stories, or by some other method which brings home to the children their importance. Mere didactic teaching is quite out of place. . . .

Various special notes on the teaching of temperance were given in different circulars, and a special manual of health and temperance was supplied by the Department. It was laid down that this was not to be used as an actual lesson book.

The children should have every year brought before them the virtue of self-restraint, temperance being also necessary with regard to eating and any other pleasures or functions of life in which excess may easily be reached.

The real essence of temperance is the restraint of the desires to a moderate and healthful degree.

Teachers are advised to speak first of the effects of gluttony as being known to the children from personal experience.

The subjects mentioned in the regulations are, of course, merely examples. In practice, the virtue of punctuality is naturally a common subject of a moral lesson. Thrift meets with its due share of attention. Kindness is often dwelt upon, and the evil effects of hasty temper are no doubt easily illustrated. An article on manners and true politeness appears in one of the circulars. Obedience in all schools is taught as well as exacted.

The inspectors always make a point of seeing the records of moral lessons, and generally ask the children some questions. Their reports showed that in most schools efforts were made to give these lessons regularly and properly. In moral teaching there must necessarily be a serious and strong conviction in the teacher, that the character of the children is more important than their knowledge. A teacher whose methods are those of the ordinary text-book finds moral teaching a most difficult subject. Wherever there are teachers whose chief idea of education is to cram in knowledge, the moral lessons will either be slurred over, or be reduced to a series of copy-book headings. On the whole, however, the Australian

teachers are very much alive, and many admirable lessons are given in the schools. There is a very good tone indeed in most of them, and though the children have generally a much freer life than ours in England, the discipline of the schools is excellent. It must not be forgotten that the Australian working classes have larger wages than the English, and that their food standard is much higher. There is none of the misery that is to be found in English cities. They are a hard-working people, but with considerable leisure, which they are perhaps too fond of devoting to amusement. They are thoroughly hospitable and good natured ; there is very little dishonesty and very little drunkenness among the working classes. Perhaps the moral teaching of which they are most in need is the beauty of self-sacrifice and the sacredness of duty. They cannot be called selfish, but they undoubtedly think a good deal of pleasure and comfort.

CHAPTER XXI.

MORAL INSTRUCTION AND TRAINING IN THE SCHOOLS OF NEW ZEALAND.¹

By Mr. G. H. HOGGEN,
Inspector-General of Schools for New Zealand.

1. PERSONAL influence, exerted both consciously and unconsciously, is (in my opinion) of far more value as a factor in moral training than all methods of specific moral instruction. But I hold that the latter are, nevertheless, valuable, and should by no means be neglected.

The teaching experience upon which this opinion is based may be summarised as follows. In my earlier years I was a master in a preparatory school in England, and afterwards was in charge of a large boarding house at an English Public School. After serving as second master in a large secondary day school for boys at Christchurch, New Zealand, I was for ten years headmaster of a co-educational secondary school in New Zealand, with twenty boys on an average living in my house. For four years I was Inspector of Schools for the North Canterbury district (New Zealand), and for nine years I have been Inspector-General of Schools for New Zealand. Before leaving England, I had twelve years' experience as a Sunday school teacher, and both in London and in New Zealand I have been concerned in the work of clubs and classes for youths and young men.

2. It is difficult to state in precise order the relative

¹ Population of New Zealand in 1901, 772,719.

ethical value of the different school subjects. Mathematics, chemistry and physics, which are generally held to be almost entirely non-moral, may indirectly afford the means of enforcing lessons in the value of honest, independent, self-reliant work, especially if they are taught in a practical, concrete manner. Foreign languages, on the other hand, if but few pupils come into real contact with the literature or the national life of the people whose language they are studying, must occupy a low position in respect of their value as vehicles for moral instruction. The nature subjects, physiology, botany, zoology, physical geography, may, if skilfully handled, yield indirectly much material for moral instruction.

In both elementary and secondary (or higher) schools, English literature is, I think, the subject of highest value; especially if, as should be the case, the moral effect of the books selected is considered when the selection is made. Even in the English literature lessons I do not think the teacher should go out of his way to teach moral lessons; his business is to bring the pupil as far as possible face to face with the great poets or prose writers, and to let them speak in their own way. The other part of the teacher's task is to choose the best books suitable to the pupil's age and powers. Width of outlook is secured, moreover, if standard translations or adaptations of good foreign books (ancient or modern) are included in the list. Next to English literature come biography and history, which are not very clearly separated from each other in the schoolboy stage. I think that the treatment of history would gain considerably from the moral standpoint if "Civics" were regarded as the main subject, and history as well as modern politics (State and Municipal) drawn upon for illustration.

3. In New Zealand the public elementary school programme includes civic instruction as a compulsory subject

in all schools, with reference especially to the "privileges and duties of a citizen as a member of the Empire, of the State or Colony, and of the municipality".

The teaching must also include instruction in morality, although it is not intended that these lessons should necessarily occupy a separate place on the time-table. The suggested programme refers to the formation of personal habits and to duties to others. Teachers are enjoined to "enforce the principles of moral conduct by examples taken from history, biography, poetry and fiction, and by anecdote, allegory and fable". By the terms of the Education Act the teaching within the regular school hours must be entirely secular (a remark which applies also to the public high schools, *i.e.*, nearly all the secondary schools in the Colony). This is generally held to exclude the use of parts of the Bible, either as literature or for the illustration of moral principles. Personally, I do not think that this position can be logically defended; indeed, I do not think that the use of Biblical passages, as literature or for the ethical lessons they contain, can be said to transgress the principle of strict secularism. But the strength of sectarian feeling in New Zealand is unfortunately still so great, that the average person appears to be unable to distinguish between the use of the Bible for these purposes, and its use for influencing the religious emotions or for teaching theological doctrines. The so-called secular solution has, therefore, been adopted in New Zealand, and, probably on grounds of expediency, may be the only solution for some time to come.

But I wish that, in the definition of secular education, there could be included the use of materials drawn from the Bible—from its biographies, its poetry, its allegories, and its parables. Were this done, I should be distinctly in favour of having a graded course of moral instruction,

the subject-matter and illustrations of which would be drawn from Biblical and other sources.

The parents should be kept informed of the moral instruction given in the school, and an effort should be made to correlate the work of the school and of the home in this respect.

4. For ten years, when I was headmaster of a secondary school, it was my habit to give each Monday morning a short motto for the week. This was announced to the whole school, boys and girls being assembled together. Once a fortnight this was followed by a short address of five or ten minutes' duration, enforcing the subject of the motto by means of anecdote or fable, or by allusions to current events in school life or outside. In alternate weeks the same course was pursued, but the address was given only to a section of the school, *e.g.*, to the boys only or to the girls only, or to the elder boys. Testimony of parents and pupils showed that considerable interest was taken in the announcement of the mottoes, and in the addresses by which they were followed. But the actual result is extremely difficult to judge.

5. Our primary schools would gain immensely, if a larger number of them developed among the pupils the corporate life and the sense of personal responsibility, which are to be found in most good public secondary schools. This development is taking place, I am glad to say, in an increasing number of primary schools in New Zealand.

6. The disadvantages (if any) of the co-education of boys and girls of all ages are to my mind far outweighed by its advantages. But care should be taken that boys from twelve to nineteen years of age come for a considerable part of their time under the influence of masters, and similarly that girls between the same ages come under the influence of women.

7. I do not think that military exercises are of much value in themselves as moral agents ; but, if the boys of either elementary or secondary schools are organised into cadet corps, the gain in increasing the sense of civic responsibility is very great. The acquiring of the habit of obedience, somewhat mechanical though it be, has value.

8. The greatest obstacle of all to moral education in the schools (as distinct from that imparted by home life and social environment) is the unreality of much of the school teaching. In the primary school, this is chiefly the fault of the uninspiring way in which the subjects are taught. In the secondary schools, both the subjects studied and the methods of instruction are at fault (I am speaking of the majority of schools actually known to me in Great Britain and the Colony). The consequence is that the thought of the classroom is dissociated from actual life ; the pupil has only a partial interest in much of his work ; the standards of thought and ethics tend to be distinct, and the influence of a teacher is reduced to that personal element alone, which has practically nothing to do with the lessons he teaches. Reform in the subjects and methods of our schools would lead to the identification of the classroom with the average boy's life—as much as the playing-field is now. It is to be lamented that the average boy should forgive himself so easily for the sin of habitual inattention or working at half-power in the classroom. If the schools do not fit their pupils for the needs of their future lives, theorists may talk about the culture of this study or that as much as they like, but the schools will have failed, because to the vast majority of their pupils the lessons of the classrooms have had no relation to the facts of the universe, moral or otherwise. In this respect, I consider the best American schools in advance of any I know elsewhere.

CHAPTER XXII.

THE MORAL TRAINING GIVEN BY THE SCHOOLS IN NEW ZEALAND.

By the Rev. A. C. HOGGINS.

1. THE nature of the experience on which I venture to base the following conclusions is as follows: I have a fairly intimate knowledge of the public elementary schools of the province of Canterbury, New Zealand, derived from frequent visits to the schools and from annual examinations, during five to seven years, of some 8,000 of the scholars in religious knowledge; I have for nine years past examined the scholars of the (public) high schools of Christchurch in religious and ethical knowledge; I have a specially intimate acquaintance with the infant schools of the same town; and I have, since my return to England, spent the greater part of my time in visiting the elementary and higher elementary schools of London and the provinces.

2. Religious teaching is forbidden in all New Zealand schools: moral instruction is required, but is practically at the discretion of the teaching staff; moral training, therefore, in practice depends entirely upon the personal influence of the teachers, rather than on their formal teaching. The results can hardly be said to be anything but disastrous. In individual cases the personal influence of the teacher makes itself felt—I have two or three striking instances of this—but in most cases the teacher's influence is rendered negative by his conscientious endeavour

to keep his own ideas in the background, and not to transgress the regulation requiring the schools to be strictly "secular". The gradual dying out of the instinct of worship is admitted by all and regretted by most. It is true, that the general high character of the schools is imparting an external culture and an intellectual knowledge of the higher ideals of life to their pupils; but that this, however much to be esteemed in itself, rests upon no permanent foundation, and is unable to bear the strain of the struggle of life, is proved *inter alia* by the enormous growth of every kind of gambling, and by the constant and portentous increase of sexual offences, even in very young children, which, while it certainly is not caused by the system of secular instruction, is equally certainly in no sense hindered by it.¹

¹ See also "The Bible and the Schools in New Zealand" in *The East and the West* for July, 1908, by Dr. Neligan, Bishop of Auckland, N.Z.

CHAPTER XXIII.

THE SPIRIT OF JAPANESE EDUCATION, WITH SPECIAL REFERENCE TO METHODS OF MORAL INSTRUCTION AND TRAINING IN DIFFERENT GRADES OF SCHOOLS.

By BARON KIKUCHI,

Minister of Education in Japan for two years, 1901-3; educated partly in England at University College School, London, and at St. John's College, Cambridge; Professor of Mathematics in Tokio University for twenty-four years.

AS Japanese education, especially moral education, is based entirely upon the Imperial Rescript on Education of 1890, I cannot, in explaining the spirit of our education, do better than begin by quoting that noble document. It is as follows:—

“Know ye, Our subjects :

“Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue ; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious ; as friends true ; bear yourselves in modesty and moderation ; extend your benevolence to all ;

pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

“The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

“The 30th day of the 10th month of the 23rd year of Meiji.”

(Imperial Sign Manual. Imperial Seal.)

Now the message that this Rescript conveys to a Japanese must, to a large extent, be different from what it does to one who has not inherited the same traditions and been brought up from earliest childhood on these traditions; the very words of the Rescript have associations beyond their simple connotations that can only be properly appreciated by such: I may perhaps say that our whole moral education consists in instilling into the minds of our children the proper appreciation of the spirit of this Rescript. I must therefore endeavour, however inadequately, to explain something of the feeling with which we regard this Rescript.

Rescript: what it means to us J'se

There is, to begin with, the relation between the Imperial House and the Japanese people: that relation is something peculiar, and it is contained in the words "the fundamental character of our Empire," or *Kokutai* in the original, literally, "the national constitution". Since the foundation of the Empire by Jimmu Tennō, down to the present Emperor, there has been one unbroken line of descent for over twenty-five centuries:¹ the words "the prosperity of our Imperial Throne coeval with heaven and earth" recall to us the words with which, according to our traditions, the first ancestor of the Imperial House, "the Great Goddess of Celestial Light," sent down her grandson from "the High Heavenly Plain" to rule over "the Land of Luxuriant Rice-Ears," *i.e.*, Japan: "This is the land of which my descendants shall be the lords. Do thou proceed thither and rule the land. Go! *The prosperity of thy dynasty shall be coeval with heaven and earth.*" These words are looked upon as "the charter of the land" and are sometimes referred to as "the Imperial Destiny": as they have been no empty boast in the past, so the Emperor calls upon the present and future generations of Japanese to "guard and maintain" this prosperity by observing certain precepts, which he points out, not as anything new, but as the teaching bequeathed by his ancestors. This unique continuity of the Imperial dynasty must be taken together with our ancestor worship, or, call it rather, our reverence for ancestors, to obtain a complete idea of the relation between the Imperial House and the people. It is a relation, not simply between the present Emperor and the present generation of the Japanese people, but a relation which has existed continuously for generations, between his ancestors and our ancestors,

¹ It has been pointed out by later historical criticism that this is not correct by some four centuries, but a few centuries more or less makes no difference in our present point of view.

going back to the first of the Imperial ancestors, "the Great Goddess of Celestial Light," the centre of our national worship, and to Jimmu Tennō, the Founder of the Empire. Throughout all these centuries the Japanese people have held the Imperial House in a reverence which may be called almost religious. Never in the whole course of our long history has there been a single instance of a subject presuming to attempt to place himself on the throne. We have had many changes in our system of government; twice we have introduced an altogether alien civilisation, and made complete changes in our administrative system, in our laws and institutions; in the case of Chinese civilisation, we have adopted their literature bodily almost as our own. But amidst all these changes the *Kokutai* or "the fundamental character of our Empire"—the peculiar relation between the Imperial House and the people, the almost religious reverence of the people for the Imperial House, and the ancestor worship or reverence for ancestors—has persisted unchanged; even the introduction of Buddhism, an alien religion, has had no effect upon this; rather, Buddhism has accommodated itself to this national characteristic, and made it a part of its own teaching.

It is true that for over 700 years, from the close of the twelfth century to the Meiji Restoration of 1868, a great deal of the Imperial authority had been usurped by the military class, whose heads, under the title of the "Generalissimo of Forces for the Subjugation of Barbarians" were practically rulers of the land. Nevertheless, during all these years, the reverence of the people for the Imperial House had never changed, the military class and the rulers themselves never losing this feeling of reverence. The office of the Tai-Shogun (the Generalissimo) could only be given by the Emperors, as also many honorary offices and ranks, which, although nominal, were much coveted

by the members of the military class; in fact, the Imperial House was always the fountain-head of honours throughout all these times. Hence in all the struggles of military chiefs for power, it was always most important to hold Kyoto, the seat of the Imperial Court, and it was the objective of their tactical and strategic movements.

The first paragraph of the Rescript describes this relation; on the one hand, we have a line of the Imperial ancestors, remarkable for their virtue and love of the people, ever mindful of duties devolving upon them as head of the State, with which they identified themselves entirely, "sorrowing before the people and rejoicing after the people". On the other, we have the people, ever loyal, ever filial, united in their anxiety to perfect themselves in these virtues, and shine forth in their beauty. "Such," says the Emperor, "is our *Kokutai*, our glorious national constitution, and this must be made the basis of our education."

This *Kokutai* then is the basis on which our moral education is based. And hence with us loyalty to the Imperial House is regarded as the prime virtue from which all others are derived. Loyalty and filial piety are two cardinal virtues, but with us the former is, if anything, predominant, differing in this respect from the Chinese, although we have been so largely influenced by the system of ethics of the ancient Chinese philosophers.

As to the relation between the duty of the individual to the State and his duty to the Emperor, in the Imperial Rescript there is no mention among the precepts—nothing is said—about loyalty. The Emperor says: "And should emergency arise, offer yourselves to the State with courage"; then he says; "So shall ye not only be our good and faithful subjects, but render illustrious the best traditions of your forefathers". Loyalty is assumed, it is not


mentioned among the precepts at all. The Emperor and the State are one and identical.

It must be very difficult for the Western nations to realise our feeling towards our Emperor. The moral teaching in our schools—the effectiveness of that moral teaching—is very largely based upon the almost religious attitude towards the Emperor, and it is effective because the moral instruction in Japan is based upon something very similar to what you would call in England a religious sanction. Our moral teaching is entirely secular, in that it has no connection with Buddhism or Christianity, or any other system of religion; but reverence for the Imperial House is something religious in itself. Our reverence for our ancestors is something religious surely. As to the reverence for a man's own ancestors, I do not know whether you would call it religious. Spiritual, perhaps, rather than religious. For example, if you will excuse a personal instance, the last thing I did before leaving Japan was to go to my fathers' tombs and say good-bye. Also, when I had time a few years ago, I went round to the tombs of my various ancestors, which I found scattered about the country, and paid my respects. I do not think I am religious, in the sense of believing in any dogma; but I believe that the spirit of ancestors is something that is alive in us. There are different people, and different kinds of people look at the matter in different lights. The very poor ignorant people have no real idea of what their worship is.

I must now speak briefly of this influence of the Chinese philosophy. Although in ancient days of Imperial rule there was a university in the capital for the purpose of teaching Chinese literature (including philosophy, history, and other branches of literature and learning), laws (mostly derived from the Chinese Code), etc., to the sons of court nobles and officials, besides provincial schools,

History of education in J'n

and semi-private institutions for students of great noble houses, they fell into decline with the loss of their power, and for centuries before the establishment of the Tokugawa Shogunate in 1603 Buddhist temples were almost the only places where learning was kept up or could be obtained, even the sons of military chiefs being taught in these temples or monasteries. And they continued to be schools for common people till long after. Towards the close of the sixteenth century a man named Fujiwara Seikwa was the first to teach Confucian philosophy, as distinct from the Buddhist teaching and as interpreted by Chu-Hsi, or Shu-Shi, as we call him, a Chinese scholar of the twelfth century. Iyeyasu, the founder of the Tokugawa Shogunate, was a great admirer of Seikwa, and under his encouragement the teachings of the Shu-Shi School of Confucian philosophy began to be largely taught among the military class; in 1690 a private school of the House of Hayashi, which had been made directors of studies by Iyeyasu, was transformed into an academy for the study of Chinese literature by the fifth Shogun. His example was followed by the daimyos or the feudal lords, and schools for the study of Chinese literature were established in every clan. The education of the samurai, or the members of the military class, consisted almost entirely of the study of Chinese literature, and training in military arts, such as archery, fencing, use of spears, riding, etc. Education in those days meant moral training, rather than the acquiring of knowledge, the latter being regarded merely as a necessary means to the former. Even the teaching of military arts did not mean simply making experts in them; masters in these arts held themselves, and were regarded by others, as not mere instructors, but as responsible for the moral and mental training of their pupils, in inuring them to hardship and privation, and cultivating in them the habit of strict obedience to their



superiors, tenacity of purpose, readiness of resources, coolness in danger, and like qualities deemed essential in a samurai.

The Chinese literature was studied for moral and mental culture; its system of moral philosophy was studied for practical guidance, that the youths might thereby be better fitted for the regulation of their own individual conduct, and be better prepared for the task of managing the affairs of their house or family relations; of taking a share in the government of their lords' territories; and even of helping their lords in the wider sphere of national administration. Lectures on books of Confucius and others often consisted as much in moral sermons hung on to these texts, as in their exposition.

With the other classes it was somewhat similar; their education was generally elementary, and consisted in learning to write and read common Chinese ideographs, and to calculate on the abacus; as they learned to read these ideographs by learning how to write them, reading went hand in hand with writing. Here, again, the main object of education was moral, and copy-books or readers,—for the same books were used for both purposes—were usually books inculcating practical morals.

Such was the education in the days before the Restoration of 1868. By the Restoration of Meiji old institutions were swept away; radical changes were made in every branch of administration. The military class lost all its privileges. The new Code of Education, promulgated in 1872, established the educational equality of all classes; at first everything was tentative, but gradually a new system was worked out. The greatest danger was in the loss of the basis for moral teaching; the respect for old Chinese philosophy seemed to be lost, it was deemed unfit for the new conditions of things; and nothing had been found in its place: but old traditions had not been

lost, and amidst all the changes the reverence for the Imperial House, so deeply implanted in the hearts of the people, had never diminished; and when, in 1890, the Emperor issued the Rescript on Education, it was received by the whole nation as the complete and adequate solution of the difficulty; in fact, it was a clear and explicit enunciation "of the teaching bequeathed to us by the Imperial Ancestors," and thenceforth it has formed the basis of all our moral teaching.

As to Bushidō, or "the Way of Samurai," that is quite a different thing from the Imperial Rescript, I mean in form. The Rescript is usually called the "Edict" or "Imperial Words". "Bushidō" is the general name for the ethics of the Samurai class. (Bushu = Samurai, dō = Way.) It is not put down in any code or a special book; it corresponds to something like your ideal of an English gentleman. In fact, my successor in the Presidency of Tokyo University gave an address during the war to the students, pointing out many points of resemblance between the Bushidō and the ideal of an English gentleman. In Japan we talk of duty, of what we have to do, and we talk very little of rights. In the elementary schools, when they are just about to leave school, we teach them a little citizenship. We teach voting as a duty; they are taught that they must, as a duty, vote for whom they think best.

From what I have said it will be clear that we have had direct moral teaching, entirely free from any form of religion, for a long time; indeed that was always taken to be the principal aim of education. It must, however, be repeated that the reverence of the Japanese people for the Imperial House is something almost religious.

Having thus stated the basis of our moral education, and how we have always believed in the efficacy of direct

328 Moral Instruction and Training in Schools

moral teaching, I shall proceed to explain the present methods of moral instruction and training in different grades of schools.

We may divide our schools into three grades :—

1. The elementary, from six to fourteen years of age,¹ with supplementary courses.

2. The secondary, from twelve to sixteen or seventeen years of age, consisting of middle schools for boys, high schools for girls, and technical schools.

3. Special colleges and technical special colleges, besides the normal schools and higher normal schools.

I do not mention the Imperial universities, because no special moral instruction is given in them.

MORAL TEACHING IN ELEMENTARY SCHOOLS.

The object of elementary education is defined in Article 1 of the Imperial Ordinance on Elementary Schools as follows :—

Elementary schools are designed to give children the rudiments of moral education and civic education, together with such general knowledge and skill as are necessary for life, while due attention is paid to their bodily development.

It is further stated in the regulations relating to the elementary school course that, having the above object in view, special attention must always be paid, in teaching any subject, to such matters as have a bearing on moral education and civic education ; that, in imparting knowledge and skill to children, such matters as are most necessary to life should be chosen, and so taught, by repeated exercises and study, that children may be able to apply them freely and intelligently ; that, in order to ensure sound and healthy development of the body, instruction in every subject must be made to conform to

¹ I am stating the normal ages.

the degree of development, both mental and physical ; that, having regard to the different characteristics of the sexes, and to the difference in their future life, instruction must be given proper to each ; that, in the teaching of each subject, the true object of that teaching must be kept in view, and proper methods followed ; and that advantage must be derived from the mutual relation between different subjects.

The elementary course (which is compulsory and in most cases free) is divided into two parts : the ordinary elementary course, extending over four years, which every child must enter from the beginning of the first school year after it has completed its sixth year, and the higher elementary course, extending over two, three or four years.¹

In ordinary elementary schools boys and girls are generally taught together. In the first two years they may be taught in the same class, as in a mixed school, but after that it is thought desirable that they should be in different classes if possible.

With us every child, whatever the social class of its parents, enters the public elementary school. Our elementary and secondary schools are of different grades, but not of different class distinctions. There is, however, one school which forms an exception, the school established by the Imperial household for the children of the peers.

I must, however, say this, that although the common schools are open to everybody, it seems that one school becomes the school for rather better-class children, and another for the middle-class, and another for the poor,

¹ A change was made this year (1907) in the Imperial Ordinance on Elementary Education, by which the compulsory ordinary elementary course has been extended to six years, from six to twelve, and the higher elementary course will extend over three years, from twelve to fifteen ; there are corresponding changes in the subjects taught ; the new rule will gradually come into operation from next year. This will not materially affect what I state below.

mostly according to the district. (Sometimes a sort of history attaches to it.)

We have very few private elementary schools. The State does allow them to exist, but that is all. In Tokyo they have been very backward in educational matters, and have been obliged to use private elementary schools as substitutes for public schools, giving them a certain subsidy, but in other cities there are very few. To send a child to a private school, parents have to obtain the permission of the mayor or head man of the district. Each child has to get a special permission to be educated at home or at a private school.

The curriculum of a private school need not be quite the same as the State curriculum. There is perhaps a tendency to establish private schools for the children of the well-to-do, as a preparatory school (something like the first section of the school that I was mentioning)—preparatory for secondary education. We began with one system, and are beginning to separate.

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→ The subjects in the ordinary elementary course are morals, language (the vernacular), arithmetic and gymnastics; to which drawing, singing and manual work, and sewing for girls, may be added at the option of the local authorities. The subjects in the higher elementary course are morals, language (Japanese), arithmetic, Japanese history, geography, science, drawing, singing and gymnastics, and sewing for girls; above the third year, one or more of the following three: manual work, agriculture, and commerce must be added for boys, each boy taking one of them; manual work may be added from the first year, both for boys and girls; in a course of four years the English language may be added. In the ordinary elementary course the number of hours per week (or really three-quarters of an hour, for there is always a quarter of an hour's interval after each lesson) is twenty-one in the first

year, twenty-four in the second, and twenty-seven in the third and fourth years; the number of hours for morals is two a week throughout. In the higher elementary course, the total number of hours is from twenty-eight to thirty per week, of which morals take two. In most of the subjects text-books are used; there has been some trouble in connection with the text-books owing to the unscrupulous methods of some publishers and their agents, but happily they have been overcome for the present. In accordance with representations made by both Houses of the Diet, the text-books for morals, language (readers and writing copy-books), Japanese history, geography, arithmetic, and drawing, have been compiled by the Department of Education; only these can be used in all elementary schools throughout the country.

With this brief preliminary sketch of elementary education in general, I now pass on to the moral teaching in particular. In the regulations for teaching in elementary schools, the following directions are given with regard to the moral teaching :—

The teaching of morals must be based on the Imperial Rescript on Education, and the object of teaching is to cultivate the moral nature of children and to guide them in the practice of virtues.

In the ordinary elementary course, easy precepts appropriate for practice concerning such virtues as filial piety and obedience to elders, friendship and affection, frugality and industry, modesty, fidelity, righteous valour, etc., should be given first, and then the duties towards the State and society, in order to elevate their moral character, strengthen their will, increase their spirit of enterprise, make them value public virtues, and foster the spirit of loyalty and patriotism.

In the higher elementary course the above must be further extended, and the training given made still more solid.

In the teaching of girls special stress must be laid on the virtues of chastity and modesty.

Encouragement and admonition should be given by means

of wise sayings and proverbs, and by tales of good deeds, so that the children may lay it to heart.

The text-books for morals were compiled by a commission, appointed for the purpose, in the Department of Education; it consisted of the Chairman, Baron Kato, for a long time President of Tokyo University; Mr. Sawayanagi, now Vice-Minister of Education, as Director of the Bureau of Public Education; Dr. T. Inouye, Professor of Oriental Philosophy in Tokyo University; Dr. R. Nakajima, Professor of Ethics in the same; Dr. Y. Matora, Professor of Psychology in the same; Directors of the Higher Normal School and of the Female Higher Normal School in Tokyo; Chief of the Section of Text-books in the Department of Education; and a few others, assisted by several very able assistants, who drew up drafts of the text under the direction of the committee. They consist of two sets, one for the use of teachers, and one for children; one volume for each school year, so that there are eight volumes in the set for teachers, but only seven in that for children, as, during the first year, children being not yet able to read text-books, a set of large pictures illustrating the lessons is shown to the class during the lessons. Children's books contain only very short pieces to be read, with pictures illustrating the lessons; in teachers' books, we have for each lesson, first, the object of the lesson; second, an outline of the lesson that he should give; next, points to be attended to in giving the lesson; and, lastly, examples of questions that should be asked of the children; the number of hours to be given to each lesson (for one lesson often takes several hours, not continuously of course) is stated, and sometimes extraneous matters, which it might be well for teachers to know in connection with the subject of the lesson, are added.

The first lesson is entitled "The School"; the object of the lesson is stated to be to make the children understand that the object of the school is to educate them to be good men. The outline of the lesson, or explanatory talk, that the teacher is to give is as follows:—

You have now first entered the school. For what have your parents made you enter the school? It is to make you good men. The school is the place where you are to be brought up to be good men. You all want to be good men, of course; then you must not neglect to come to school regularly; school is by no means a place where you are to be cramped and uncomfortable; the teacher will tell you interesting tales, he will teach you amusing games; in school there are many interesting things that you have never seen, and there is a large playground; here you can study and play together with many friends. You will think it a great pleasure to come to school daily; school is indeed a pleasant place; you must not neglect to come to this pleasant school.

Then the following are given as things to be attended to:—

1. As the children on first coming to school will be anxious to know what sort of a place school is, and what sort of things the teacher is going to tell them, the teacher should make use of this curiosity, and, by repeatedly telling them that the school is a place to make them good men, make them comprehend this fact.
2. The teacher must always bear himself correctly, yet keep an air of warmth and kindness, must be easy in his speech, but not fall into vulgarity, lest children lose the feeling of respect for him.
3. If a teacher is too strict in dealing with children they will fear him; therefore, by the adoption of proper means of strictness and kindness, they must be made to be friendly and familiar.
4. At the beginning of the school life, children should be made to practice how to go in and out of a classroom, how to sit down, how to stand up, how to hold books and other school materials, how to hang up their hats, how to bow—in one word, how to conduct themselves in the school.

5. The teacher should take children all round the school, to the entrance, to the passage, to the place for depositing clogs (in which they come to school, but which they take off in the school), to the playground, etc., pointing out at each place the principal points they have to bear in mind as simply and as clearly as possible. It is worse than useless to tell them many regulations; they should simply be made to know what they have to do from day to day, and for that it is well to take them round the school and explain on the spot.

And, finally, it is remarked that from time to time it will be well to have meetings, to get acquainted with the parents and others in charge of children, and on such occasions to tell them what has been indicated to the children, that they also may understand what the school is doing. The teacher is supposed to spend about four hours over this lesson.

Then follow lessons entitled: "The Teacher" (three hours); "Attitude" (three hours); "Order" (three hours); "Punctuality" (three hours); "Work Hard" (three hours); "Classroom and Playground" (two hours); "Play" (three hours). These first eight lessons, occupying about twenty-three hours, deal with the relation of children to the school. The next four are entitled: "Father and Mother" (two hours); "Filial Piety" (three hours); "Brothers and Sisters" (two hours); "Pleasures of Home" (two hours), and deal with home relations. Next comes "Friends" (three hours), and then "His Majesty the Tennō" (Tennō is the title we give to the Emperor) (three hours): this is the first lesson, and the only one in the first year, on the duties of a subject; "the object of the lesson is to make children know something about His Majesty the Tennō". The points to be attended to in giving this lesson are:—

1. Words and attitude of the teacher during this lesson should be grave and weighty, and very respectful (I must remark that we have a special form of speech to show respect,

which is capable of various gradations, and the use of honorifics is by no means easy).

2. During this lesson some explanation of the "Kimiga-Yo" (our National Anthem) should be given.

3. This lesson should be connected with the Tenchōsetsu (Emperor's birthday, kept as one of the three important national festivals; it falls on 3rd November, and this lesson is timed to fall about that time); children should be told as fully as they are likely to understand about His Majesty the Tennō.

Then come lessons on the "Body" (three hours, a lesson on health); "Be Lively" (two hours); "Manners" (four hours, with practical lessons); "Don't Quarrel" (two hours); "Speak the Truth" (two hours); "Do not Try to Conceal your Fault" (two hours); "Do not Disturb other People at Work" (two hours); "What Belongs to Self, and What Belongs to Others" (three hours); "Living Things" (two hours); "Neighbours" (two hours); "Avoid Anything Likely to Hurt other People" (two hours); "Good Children" (a *résumé* of the year's lessons, four hours).

In the second year a little book is given to children to read, as they will have learned to read easy sentences by this time; instead of simple precepts, they are now told short tales illustrative of the lessons to be inculcated, each occupying from two to three hours as before; the titles of lessons are: "Parents and Children;" "Mother;" "Father;" "Help Yourself;" "The Teacher;" "The Old People;" "Brothers and Sisters;" "Food;" "Cleanliness;" "Honesty;" "Regularity;" "Way of Speaking;" "Promise;" "Other People's Faults;" "Bad Advice;" "Friends;" "Care of Things;" "Faults;" "Things Picked up;" "Living Things;" "The Flag of the Rising Sun;" "Observe Regulations;" "His Majesty the Tennō;" "Courage;" "Avoid Anything Likely to Hurt other People;" "Good Children". Several of the lessons are the same as in the first year, but, of course,

they are treated somewhat differently, as the children are older and better able to understand.

main body of text
In the third and fourth years examples are taken from historical personages to illustrate different virtues; in the third year personal virtues are emphasised, while in the fourth year, as this is the last year that many of the children will receive instruction, greater stress is laid on civic virtues, and children receive lessons on their duties as subjects of the Empire. The titles of lessons for the third year are: "Her Majesty the Kōgo" (Empress); "Loyalty;" "Ancestors" (reverence for); "Filial Piety;" "Diligence;" "Learning;" "Self-help;" "Perseverance;" "Courage;" "Coolness in Danger;" "Endurance;" "Honesty;" "Don't go against Conscience;" "Don't Boast;" "Be Magnanimous;" "Frugality;" "Charity;" "Kindness to Servants;" "Forget not a Debt of Gratitude;" "Friendship;" "Don't be Envious;" "Manners;" "Things Trusted to You;" "Neighbours;" "Public Good;" "Revision of the Year's Work". For the fourth year we have: "The Great Japanese Empire" (an account of the establishment of the Empire, and of the relation between the Imperial House and the people), the object of the lesson being to make children know something of the *Kokutai* ("the fundamental character of the Empire"); "Patriotism" (an account of the invasion of Japan by Kublai); "Loyalty to the Emperor;" "Value of Time;" "Tenacity of Purpose;" "Bravery;" "About the Body;" "Cultivation of Knowledge;" "Avoid Superstition;" "Manners;" "Respect for other People's Honour;" "Benevolence;" "Public Good;" "Military Service;" "Taxes;" "Education;" "Election" (duty to the State to vote for the best man); "Observe the Laws and Ordinances;" "Man, the Lord of Creation;" "The Duties of a Man and the Duties of a Woman;" "A Good Japanese".

In the first two years of the higher elementary course, the lessons are given somewhat on the same lines as in

the last two years of the ordinary course; but in the third and fourth years a somewhat more systematic teaching is given, as children are now regarded as old enough for such a course; thus in the third year we have lessons in relation to the home: on the family, filial piety, brothers and sisters, ancestors, relations, master and servant; in relation to society: on society, friends, neighbours, other people's persons, other people's liberty, other people's honour, gratitude, honesty, promise, magnanimity, kindness, charity, righteousness and benevolence, the public, order of society, progress of society, foreigners; and in relation to self: on self, and one's own person. In the fourth year this is continued; and we have lessons on knowledge, courage, perseverance, self-inspection and self-discipline, moderation, modesty, dignity, speech, dress, labour, occupation, competition, credit, money, discipline, self-help and independence, application of scientific principles, culture of morals, development and progress of self, intercourse, treatment of animals; and lastly, in relation to the State: on the Great Japanese Empire, loyalty to the sovereign and patriotism to the country, duties of a subject, self-governing bodies, election of representatives; and finally, as a *résumé* of the whole moral teaching, a lesson of some five hours on "Good Japanese". In this last lesson an exposition of the Imperial Rescript on Education is to be given and the children must learn it by heart.

A copy of the Imperial Rescript on Education is distributed from the Department of Education to every school in the Empire, of all grades, whether established and maintained by the central or local government, or by private persons, those for the central government schools being actually signed by the Emperor. Also photographic portraits of the Emperor and Empress are distributed from the Imperial household to all central government schools, and to all local government schools above the

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higher elementary ; these are usually kept in a special place provided for them and only brought out on public occasions. These are such as graduation days, memorial days, and the three great national festivals, *viz.*, the New Year's Day, the Kigensetsu or the Anniversary of the Coronation of Jimmu Tennō, the first Emperor (11th Feb.), and the Tenschōsetsu, or the Emperor's birthday. For the last three days the Department of Education has issued the following regulations for elementary schools:—

On the Kigensetsu, Tenchōsetsu, and the 1st of January, the teachers and children shall assemble at the school and there shall perform the following ceremony:—

1. They shall sing "Kimiga-Yo" ;
2. They shall make profoundest obeisance before the portraits of their Majesties (consisting in lowering their head and bending their body) ;
3. The Director shall read the Imperial Rescript on Education ;
4. The Director shall take the Rescript as his text and give an expository discourse ;
5. They shall sing a song fit for the day or occasion.

Similar functions are performed also in other schools.

In conclusion, I must remark that morals are inculcated in other lessons, more especially in readers and history, and a good teacher does not fail to take advantage of any occasion on which he can impress this teaching on the minds of children.

MORAL TEACHING IN SECONDARY SCHOOLS.

I shall next describe the moral teaching in secondary schools. These are quite separate, being called "Middle Schools" for boys, and "Girls' High Schools" for girls. The middle school course extends for five years, from twelve to seventeen; and the girls' high school course usually extends for four years, from twelve to sixteen,

though this may be shortened or lengthened by one year. A supplementary course of one year for boys and of two years for girls may be added. Out of twenty-eight to thirty hours a week of school work, an hour a week (two hours for girls) is given to moral teaching, which is conducted by one of the principal teachers, often by the director. The following directions are given by the Department of Education with regard to the teaching of morals in middle schools :—

The teaching of morals must be based on the precepts of the Imperial Rescript on Education; its object is to foster the growth of moral ideas and sentiments, and to give the culture and character necessary for men of middle or higher standing, and to encourage and promote the practice of virtues. The teaching should begin by explaining essential points of morals in connection with the daily life of pupils, by means of good words or maxims and examples of good deeds; and be followed by a little more systematic exposition of the duties to self, to society, and to the State; elements of ethics may also be given.

The directions for girls' high schools are the same, except that ethics is omitted, and in the first two years etiquette is added.

How these instructions are to be carried out will be clearer from the following syllabus for teaching, which has been issued by the Department of Education for the guidance of directors and teachers, and which although not obligatory is usually followed in text-books, and also in teaching without text-books, which is preferred by some teachers. In the first and second years, essentials of morals should be taught by means of good words or maxims, and examples of good deeds with reference to ordinary and familiar matters in connection with the daily conduct of boys; the chief points are enumerated below, but they need not be followed exactly, nor is it necessary to follow a systematic order, rather should the

teaching be made to suit the capacities of boys and various occasions that may arise, and, above all, it should be capable of easy application :—

Things to be borne in mind as pupils : Regulations of the school ; relations to the authorities of the school ; duties of a pupil, etc.

Things to be borne in mind with respect to hygiene : Necessity of exercise ; temperance in eating and drinking ; cleanliness of body, clothing, dwelling, etc.

Things to be borne in mind relative to study : Tenacity of good purpose ; industry in study ; perseverance under difficulties, etc.

Things to be borne in mind in relation to friends : Truth and righteousness ; kindliness and affection ; mutual help, etc.

Things to be borne in mind in relation to one's own bearing and action : Value of time ; order ; courtesy, etc.

Things to be borne in mind in relation to home : Filial piety ; affection between brothers and sisters, etc.

Things to be borne in mind in relation to the State : Respect for the *Kokutai* or the fundamental character of the Empire ; observance of laws ; sacrifice for the public good, etc.

Things to be borne in mind in relation to society : Respect for superiors ; public virtues ; responsibilities due to social position and profession, etc.

Things to be borne in mind in relation to the cultivation of virtues : Exposition of principal virtues and the mode of their cultivation ; danger of temptations ; holding steadfastly to moral conduct, etc.

In the third and fourth years, the same thing (the essentials of morals) should be taught more systematically, the principal points being as follows :—

Obligations to self—

Body : Health ; life.

Mind : Intellect ; emotion ; will.

Independence : Occupation ; property.

Personality.

Obligations to family—

Parents ; brothers and sisters ; sons and daughters ; husband and wife ; relations ; ancestors and the house ; servants.

Obligations to society—

Individual: personality of others; person, property and honour of others; secrets and promises, etc. (confidence); gratitude; friendship; relations of the elder and younger, of the superior and inferior (in social position), of master and servant, etc.; the female sex.

Public: co-operation; order of society; progress of society. Corporate bodies.

Obligations to the State—

The *Kokutai*.

The Imperial House: loyalty; the founder and other ancestors of the Imperial House; the Imperial destiny.¹

The State: the constitution and the laws; patriotism; military service; taxation; education; public service; public rights; international relations.

Obligations to humanity.

Obligations to nature—

Animals: natural objects; the true, the good, and the beautiful.

The above-enumerated are the objects of obligations; these obligations are to be explained as fully as possible; thus, *e.g.*, under the head of obligations to one's mind, are to be taught such matters as culture of intellect, moderation of passions, cultivation of sentiments, discipline of the will, development of common-sense, etc.; and under the head of obligations to the personality of others, respect for their rights, thoughts, beliefs, feelings, expectations and hopes, etc. In connection with obligations should be explained virtues, so that the relation of virtues to obligations and to one another may be understood; good words and maxims, and examples of good and noble deeds, should be taught so as to impress those virtues more clearly on the mind.

In the fifth year elements of ethics should be taught, the principal heads being essential factors of conduct: Conscience; ideals; obligations; virtues; mode of cultivating virtues; relation between ethical and natural laws.

¹See p. 321.

342 Moral Instruction and Training in Schools

Finally, there should be a general survey and review of the whole moral teaching.

The syllabus then gives the following general instructions for the teachers :—

1. Maxims and examples of good deeds introduced into lessons need not be very many, but should be apt and fitted to the conditions of the present day, and of a boy's life ; examples of an extraordinary or violent kind should be avoided, or, if introduced, boys should be warned against making false applications.

2. In the explanations of duties, it should be remembered that the future positions and occupations of boys are various, and attention should be paid to all-round applications.

3. The third and fourth years (about fifteen and sixteen) are the period of changes in the bodily and mental conditions of boys, and they are more liable at these ages to fall into temptations ; special care therefore should be taken at this stage to strengthen their good resolutions and to form good habits.

4. The elements of ethics taught should not be very abstruse ; differences of theories should be avoided, and only common notions should be taught, so as not to distract boys' minds.

5. Should any occasion arise, when precepts may be aptly given and a moral pointed, or on fête-days and anniversaries, boys of the whole school, or a part of them, should be assembled and suitable teaching given.

As far as the syllabus goes, the moral teaching for girls in girls' high schools is almost identical with that for boys in the middle schools ; but in the treatment of the same subjects attention will be paid to the position of women as wives and mothers, for the whole education of girls in high schools is based on the supposition that they will marry and become mothers. Moreover, etiquette forms a part of the moral teaching ; it will perhaps have been noticed, even in the list of moral lessons in elementary schools, how manners figure many times ; the fact is, a great deal of stress is laid upon manners as auxiliary to morals.

etiquette stressed : as

In technical secondary schools morals are taught, as in middle schools and girls' high schools, generally an hour a week, on about the same lines; but here, as the future occupations of the pupils are more definite, lessons more definitely pertinent to their future life are usually added.

In *Special Colleges and Technical Special Colleges*, the moral teaching is on the lines of the last year of the middle school course, but it is left more to the directors of these colleges to give suitable teaching.

In *Normal Schools*, also, the teaching is approximately the same as in the middle schools or girls' high schools.

Now in answer to the important question, whether our experience leads us to the conclusion that it is possible, by a carefully organised educational system, to mould the character of the nation, I can only say that if we did not believe in that, all our educational system would have to be entirely remodelled: not only is that so with the present system, but with us education has meant moral education more than anything else, for centuries.

We believe that a State can be saved by education. In fact, I think there has been positive instance of this in Japan. At the time of the Restoration of 1868 everything had to be remodelled. We did away entirely with the old system, and there was no moral teaching. Before that the education of the samurai had been the study of Chinese literature, consisting chiefly of books on moral philosophy and history. Then even little boys of from four to five years old would be given as the first book to read some book of Confucius', and they would learn it by rote, until it gradually sank in. As they grew older they listened to lectures, and sometimes the lectures were nothing but moral sermons hung on to the texts from Confucius. In those days they had plenty of time, and so they got excellent mental culture and moral training.

Then there were the physical exercises, fencing, archery, swimming, and so on. They were not merely physical arts, but teaching in the endurance of hardship.

When our new system of education was organised, we scarcely recognised the importance of moral education. In the old days we did not have a special moral education—all education was moral training or mental culture.

There was much conflict, and people did not exactly know what was to be the basis of the new moral teaching. It was at that time that some like Fukusawa proposed that we should adopt Christianity; it was only a proposition; he did not believe in Christianity, but thought it might serve as a basis for moral teaching. Wild theories were abroad, but at last in 1890 the Imperial Rescript on education was issued. It found immediate acceptance among all thinking people, because reverence for the Imperial House is almost ingrained in Japanese people, and anything issued by the Emperor is regarded with special veneration, and has an authority beyond what is human—more than the authority of a sovereign, almost a religious authority. The teaching of this Rescript is the old teaching.

I certainly consider that the courage and devotion of the Japanese soldiers during the late war was, to a great extent, the result of this systematic moral instruction and training in schools. Of course, if we had not had moral teaching in loyalty and devotion to duty for hundreds of years—more especially for the last few centuries—I do not think we should have acquired it, by mere teaching, during the last thirty or forty years.

I think that by this organised moral teaching we have prevented a great melting away of principle; we were drifting, and seemed to be loosened from all solid ground of morality. We had kept our moral standard in our families, but there was no public basis for morality; only what we had inherited, and that was not put into explicit

form. This Rescript has put it into explicit form, and we should now say, "There is our sanction for such and such a course".

If I am asked whether, if we had not had a great war, we should have been able to find any other test as to the value of this systematic moral teaching that has been going on for the last thirty years, I should say there would be a great many other ways. Take, for instance, discussions about any act of our legislation, they are always whether it would be beneficial to the State or not. Individual interests do not count for much in these discussions. Thus, in the spirit of legislation you would find something of the same spirit that has been displayed in the war. In the private acts of individual citizens towards each other it would be rather more difficult to find out ; but on close examination, I think you would find the same spirit.

Whether the average morality of the nation is reasonably satisfactory in Japan, that is a very hard question for me to answer. At home I am doing nothing else but finding fault, and pointing out that this and that must be improved. So is everybody.

The relations between the individuals in the family and the citizens in the State—those two relations, I consider, are fairly satisfactory. There are certain points on which I feel very dissatisfied ; but with family relations and with loyalty to the Emperor and to the State—with these, we may say that we are tolerably satisfied.

CHAPTER XXIV.

NOTES ON METHODS OF MORAL INSTRUCTION IN JAPAN.

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IN ancient times our moral instruction was based on that of China, where the highest moral authority was Confucius. Our first effort, therefore, was to understand and interpret the moral precepts of Confucius. To read the text and understand its meanings were the only methods of moral instruction. In other words, our methods were then purely intellectual. The first thing the children had to learn was to read and understand the writings of Confucius, which were very difficult for them.

But it must not be forgotten that our schools in those days were mostly residential. The pupil learned not only to read these writings, but also manners and ways of behaviour. The master communicated the moral atmosphere and tone of the school. There was not only moral instruction but daily practice of virtue.

After the Meiji Restoration of 1868 our schools underwent a great transformation. They were organised after the model of European schools. But the moral instruction still remained the most important subject, while in Europe there was no moral instruction which we could follow. Many English and French books on moral science were translated into Japanese, and up-to-date teachers were eager to use them, but the old-fashioned ones still used the text-books of Confucianism.

At this time our moral instruction did not gain much ; in fact it lost something, because most schools were mere day schools, and the school life ceased to afford, as formerly, practice in the virtues. The methods of moral instruction remained intellectual.

We had still, however, many residential schools where the practical exercise of morality could be taught. Most of our secondary and higher schools were residential, but the personal influence of the masters decreased considerably, owing to the much larger number of pupils and masters in one school.

About twenty years after the Meiji Restoration, Herbartianism was introduced into our country, and a new aspect was given to elementary education. Many teachers tried to identify or conform the moral lesson with the "*Gesinnungs-Unterricht*" of the Herbartian school, thus considerably changing the methods of the lesson. The reading and understanding of moral writings became of less importance, the chief means of imparting moral teaching being by conversation and by question and answer. The aim was now to awaken the moral consciousness of the pupil, and the teaching of moral rules and delicate distinctions between good and bad became subsidiary. Stories and biographies of famous men were much utilised.

In 1899, in deference to public opinion, our Government appointed a special Committee to compile a moral lesson text-book, to be used in all public elementary schools. This was finished by the end of 1902. The Committee included in the work some hints as to the aims and methods of moral instruction. The book is now in use in all parts of the country, and may be regarded as representing the present stage of moral instruction in Japan.

Here are a few points in regard to aims and methods dealt with in this book :—

A. ARRANGEMENT OF THE VARIOUS VIRTUES.

There are two principles followed in the arrangement of the virtues in this text-book. The first one lays stress upon *personality*. We select some person of ideal character, and take his whole life as our ideal, adding the moral precept as occasion serves.

The second lays stress upon a particular *action*, irrespective of personality. We select some action as an ideal of conduct, and give some story or example to illustrate it.

Each of these principles has its strong and weak points. The former is successful in awakening the moral sentiment of the children, but can hardly give precise and accurate ideas about moral actions. On the other hand, the action principle succeeds in making the moral ideas clear and definite, but is not so successful in arousing "interest" and communicating moral force. In our text-book we have endeavoured to combine these two principles, bringing out their strong points and avoiding their weak ones, because moral instruction has a double function, namely, to awaken the moral sentiment and to give clear moral ideas.

Two other principles have been followed in the order of the chapters of the book, *viz.*, *graduation* and *repetition*. According to the first, some virtues are dealt with one year, and others in the following year, and so on. According to the second, all the virtues are treated of in a single year, and repeated the following year. We have combined both principles, because there are some important virtues which need repetition to be impressed deeply on the minds of the children, while at the same time a graduated order should be followed in presenting the virtues in accordance with the mental development reached.

B. STORY AND PRECEPT.

It is a large question as to whether the stories used in the moral lesson should be historical fact, or whether

stories from fiction are allowable. The fairy-tale, being a delight to the children, is sometimes very effective in awakening their moral judgment and in conveying moral truth. But such stories are not purely moral, and confuse very often the true and the false to a very considerable extent. For this reason we avoid them except in the lower classes, for which our fairy-tales have been re-written, or largely modified.

Much care has been taken in the selection of the historical anecdotes. Such anecdotes must be familiar to the daily life of the children, and deal with virtues attainable by them. The extreme case is, as a rule, avoided; but in some instances it is of great use in awakening the moral sentiment.

The moral precept, unaccompanied by anecdotes, is wearisome to children, and not always easy for them to understand. For this reason we give the story first and add the moral precept to it. But in the higher classes, where the children's intellect is more developed, we often give the moral precepts without anecdotes.

The moral examples are selected not only from our own history, but also from European and American history.

Moral maxims are frequently placed at the end of a chapter.

C. GOOD MANNERS.

Practical training in good manners forms part of our moral instruction, but no special lessons are arranged for this. Good manners must be shown in connection with suitable circumstances. For instance, if we speak of politeness, some practical exercise in this quality is provided for.

The above are the essential points as regards Japanese methods of moral instruction at present in vogue.

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¹This bibliography is partly based on materials kindly supplied by the special investigators appointed by the Executive Committee and especially by Mr. Gustav Spiller and Mr. Harrold Johnson. I desire to acknowledge their help and also the assistance rendered to me by Miss Alice Eadie in its preparation.—Ed.

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- A French Eton, or Middle-class Education and the State. To which is added, Schools and Universities in France ; by Matthew Arnold. London : Macmillan & Co., 1892.

2. GENERAL.

- Barrès (Maurice). Questions Sociales et Littéraires.
- Bayet (A.). La Morale Scientifique. Paris : Felix Alcon.
- Berthonneau (N.). L'Éducation Laïque post-scolaire. Paris : Alcide Picard.
- Bocquillon (Emile). La Crise du Patriotisme à l'École.
- Bonzon (Jacques). Le Crime et l'École. Paris : Guillaume et Cie., 14 Rue Richelieu, 1896.
- Bougle (C.). Solidarisme et Libéralisme. Paris : Cornély (ifr. 50).
- [Reflections on the political movement and on moral education, criticising the current conception of "solidarity" as a basis for morals.]

- Bourgeois (Léon). *Essai d'une Philosophie de la Solidarité*. Paris: Felix Alcan, 1902.
- Chevallier. *L'Idéal Moral*. Paris: Picard, 11 Rue Soufflot.
- Compayré (Gabriel). *Psychology applied to Education*. (Trans. by W. H. Payne.) Boston: D. C. Heath & Co., 1893.
[The section on moral education (Division C, chapters xi.-xiv.) covers most of the ground and is valuable.]
- Croiset (Alfred). *L'Éducation Morale dans l'Université*. Enseignement Secondaire. Paris: Felix Alcan (5fr.).
[Report of Conferences and discussions presided over by M. Alfred Croiset at the École des Hautes Études Sociales, 1900-1.]
- Crouzet (Paul). *Maîtres et Parents*. Paris: Armand Colin (3fr. 50).
- Dugard (M.). *De L'Éducation Moderne des Jeunes Filles*. Paris: Armand Colin (1fr.).
- Fouillée (Alfred). *Critiques des Systèmes de Morale Contemporaine*. Paris: Felix Alcan (7fr. 50).
- *Le Moralisme de Kant et le Moralisme contemporain*. Paris: Felix Alcan.
- Goyau (Georges). *Autour du Catholicisme social*. Troisième Série. Paris: Librairie Académique Perrin et Cie., 35 Quai des Grands-Augustins, 1907.
- Guyau (M.). *L'Irréligion de l'Avenir*. Paris: Felix Alcan (7fr. 50).
- *Esquisse d'une Morale sans Obligation ni Sanction*. Paris: Felix Alcan (5fr.).
- *Herédité et Éducation*. Paris: Felix Alcan (5fr.).
- Lavisse (Ernest), Alfred Croiset, Ch. Seignobos, P. Malapert, G. Lanson, J. Hadamard. *L'Éducation de la Démocratie*. Paris: Felix Alcan, 1903.
- Lévy-Bruhl (L.). *History of Modern Philosophy in France*. Translation published by the Open Court Publishing Co., Chicago, 1899. 12s. 6d.
- *La Morale et la Science des Mœurs*.
- Payot (Jules). *L'Éducation de la Volonté*.
- Pécaut (Felix). *Pages Choisies*. Paris: Fischbacher.
[Selected passages from the writings of Pécaut. With portrait.]
- *L'Éducation Publique et la Vie Nationale*. Paris: Hachette (3fr.).
[Contains probably the surest judgment on moral education in France by the greatest moral educator France has produced. The introduction is especially noteworthy.]

- Pécaut (Felix). *Quinze d'Ans d'Éducation*. Paris : Delagrave.
 [Notes of the moral talks (*causeries*) of Felix Pécaut during fifteen years at the Fontenay Higher Training College for Women Teachers. Published after his decease.]
- Petit (Édouard). *Jean Macé et la Ligue Française de l'Enseignement*. Paris : Picard et Kaan.
 [A brief sketch of the life of Jean Macé and of the Ligue de l'Enseignement founded by him, which has had a great influence on French education.]
- Proal (Louis). *L'Éducation et le Suicide des Enfants*. Paris : Felix Alcan.
 [A psychological and sociological study. With an appendix on juvenile criminality and alcoholism.]
- Sangnier (Marc). *Une Méthode d'Éducation Démocratique*. Paris : Au Sillon, 34 Boulevard Raspail, 1906.
 [Represents the outcome of the remarkable democratic Catholic movement towards social reform associated with the name of Marc Sangnier.]
- *L'Éducation Sociale du Peuple*. Paris : Au Sillon, 1906.
- Séailles (Gabriel). *Éducation ou Révolution*. Paris : Armand Colin.
- Simon (Jules). *La Religion Naturelle*. Paris : Hachette.

3. CHURCH AND STATE.

- Allier (Raoul). *Une Révolution*. Paris : Fischbacher.
 [Three lectures on the separation of Church and State. From the Protestant point of view.]
- Buisson (Ferdinand). *La Religion, la Morale et la Science : leur Conflit dans l'Éducation contemporaine*. Paris : Fischbacher (3fr.).
 [Four lectures delivered at Geneva in 1900. The conclusions reached at the close of the volume are very striking.]
- Bureau (Paul). *La Crise Morale des Temps Nouveaux*. Paris : Bloude, 4 Rue Madame.
 [Interesting. Preface especially so.]
- Clémenceau. *Le Grand Pan*.
- *La Melée Sociale*.
- *Au Fil des Jours*.
- Debisour (A.). *Histoire des Rapports de l'Église et de l'État en France (1789-1870)*. Paris : Alcan (12fr.).
 [There is a cheap abridgment of this published by the same firm.]
- Désers (Chanione L.). *Les Morales d'Aujourd'hui et la Moral Chrétienne*.
 [A criticism of non-theological ethics in contrast with orthodox Catholicism.]

Faguet (Émile). *L'Anti-Cléricalisme*. Paris : Société française d'imprimerie et de librairie, 15 Rue de Cluny.

[An impartial historical survey of the genesis of the present situation in France, written with sympathetic insight from the point of view of an independent liberal thinker.]

France (Anatole). *L'Église et la République*. Paris : Édouard Pelletan (60c.).

—— *Le Parti Noir*.

Goyau (Georges). *L'École d'Aujourd'hui*. Paris : Perrin et Cie. (3fr. 50 each).

[Two series. Probably nowhere does the Catholic point of view find a fairer presentation than here. Appendices, containing most important documents, occupy nearly half of the volumes.]

Houtin. *La Crise du Clergé*.

[An account of an interesting experiment in moral instruction by Mère Marie du Sacré Cœur.]

Jacob (B.). *Pour l'École laïque*. Paris : Cornléy.

Léger (Camille). *L'Éducation laïque*. Paris : Édouard Cornély (1fr. 50).

[Preface by Ferdinand Buisson.]

Lescœur (L.). *La Mentalité Laïque et l'École*. Paris : Ancienne Maison Charles Douniol, 1906.

[An attack from the point of view of orthodox Catholicism on the lay moral instruction of the State schools.]

Lyon. *Enseignement et Religion*.

Monod (Wilfred). *Libres-Penseurs et Penseurs libres*. Paris : Librairie Fischbacher, 1904.

[A study of the intolerance and dogmatism of many of the opponents of religious intolerance and dogmatism, by a liberal Protestant.]

Moulet (Alfred). *L'Idée de Dieu et l'Éducation rationnelle*. Paris : Storck.

Sabatier (Paul). *À Propos de la Séparation des Églises et de l'État*. Paris : Fischbacher (3fr.).

Tavernier (Eugène). *La Religion Nouvelle*. Paris : Lethielloux (3fr. 50).

[From the Catholic point of view.]

—— *La Morale et l'Esprit laïque*. Paris : Lethielloux (3fr. 50).

La Religion dans les Lycées, par un Aumonier de Lycée. Paris : Armand Colin, 1893.

4. SCHOOL BOOKS OF MORAL INSTRUCTION.

Amicis (Édouard de). *Grands Cœurs*. Paris : Delagrave.

[A moral-lesson reading-book translated from the Italian; becoming very popular. Full of valuable story-matter to illustrate moral lessons. Of literary quality.]

- Baudrillard (J.). Livret d'Enseignement Anti-alcoolique. Paris : Delagrave (30c.).
 [For secondary and primary schools.]
- Belot (A.). La Vie Civique. Paris : Delagrave (1fr. 75).
 [A good example of a civic lesson book.]
- Bruno (G.). Le Tour de la France par deux Enfants (322e edition). Francinet (115e edition). Paris : Belin Frères.
 [Two reading-books with moral aims, which have had, and still have, an enormous sale. Inculcate duty and patriotism.]
- Premier Livre de Lecture et d'Instruction pour l'Enfant. Paris : Belin Frères, 1896.
- Chevallier (L. le). L'Idéal Moral. Paris : Alcide Picard (2fr. 60).
 [Conversations and readings arranged methodically for secondary schools.]
- Compayré (Gabriel). Éléments d'Instruction Morale et Civique. Paris : Delaplane.
 [For elementary, middle and higher classes of elementary schools.]
- Devinat (E.). Livre de Lecture et de Morale. Paris : Larousse (1fr. 25).
 [Has for its object education in the mother-tongue, of the conscience and of taste. Well illustrated.]
- Dugard (M.). La Culture Morale. Paris : Armand Colin (3fr.).
 [A collection of readings for moral lessons. For secondary schools.]
- Eidenschenk (Madame). Secrets de Bonheur. Paris : Delagrave (1fr.).
 [A résumé of daily moral talks (*causeries*) to training college pupils (women). The author was a pupil of Pécaut.]
- Gérard (J.). Morale. Paris : Delagrave.
 [For higher primary schools.]
- Guyau (M.). La Première Année de Lecture Courante, Éducation, Instruction, Civisme. Paris : Armand Colin, 1898.
- Lalande (A.). Précis raisonné de Morale Pratique. Paris : Felix Alcan, 1907 (1fr.).
 [In the form of a catechism. Sent round in proof for consideration to all the members of the Société Française de Philosophie.]
- Ligny (Armand). En Route pour la Vie. Paris : Armand Colin, 1907 (90c.).
 [Moral reading-book for the lowest classes of elementary schools.]

- Payot (Jules). *Cours de Morale*. Paris: Armand Colin (2fr. 50).
 [For teachers, students and parents. Advocates moral instruction founded on general results of contemporary science.]
- *La Morale à l'École*. Paris: Armand Colin, 1907 (1fr. 20).
 [The latest and perhaps the best moral-lesson book in France with social solidarity as its main motive. The moral evolution of man from earliest times is a marked feature of the treatment. A reading-book to be read page by page by the pupil and explained by the teacher. Well illustrated.]
- *Aux Instituteurs et aux Institutrices*. Paris: Armand Colin (3fr. 50).
 [Read largely in the training colleges. Counsels and practical directions to student teachers before entering on their vocation.]
- Pécaut (P. F.). *Petit Traité de Morale Sociale*. Garnier Frères.
 [For secondary schools.]
- Petit (Édouard) et Georges Lamy. *Jean Lavenir*. Paris: Picard et Kaan (1fr. 50).
 [One of the latest and most popular moral-lesson reading-books. The life-story of a young man, with a mass of general information. Well illustrated.]
- Pierre (A.) et Mademoiselle Martin. *Extraits des Moralistes et des Écrivains Français*.
 [Moral-lesson reading-book for higher primary schools.]
- *Cours de Morale théorique et pratique à l'Usage des Écoles Primaires Supérieures*. Paris: Nathan.
- Primaire (E.). *Manuel d'Éducation morale civique et sociale*. Paris: Bibliothèque d'Éducation, 15 Rue de Cluny (1fr. 50).
 [An excellent reading-book.]
- Rayot (E.). *Leçons de Morale pratique*.
 [For training college students.]
- Richard (M.). *Manuel de Morale*. Paris: Delalain, 1905.
 [Embodying the ideas of the historical and sociological school of Durkheim.]
- Saint Sulpice. *Méthode de Saint Sulpice dans la Direction des Catéchismes avec des Plans d'Instruction pour les divers Catéchismes*. Paris: 1874.
- Steeg (Jules). *La Vie Morale*. Paris: Nathan, 1892 (3fr. 50).
 [For the use of teachers in training colleges, etc. A collection of selected and annotated readings.]

- Steeg (Jules). *L'Honnête Homme. Cours de Morale théorique et pratique.* Paris: Nathan (3fr. 50).
 [For the use of teachers in training colleges and higher primary schools.]

5. MURAL DECORATION, ETC.

- Belot (A.). *La Vie Infantine.* Paris: Delagrave (2fr. each).
 [A collection of eighteen mural pictures in six colours to illustrate moral lessons.]
- Geoffroy (Jean). *La Famille et l'Alcool.* Paris: Delagrave (3fr. 50 each, mounted).
 [Twelve coloured pictures.]
- Lavis (Ernest) and A. Parmentier. *Tableaux d'Histoire de la Civilisation française.* Paris: Colin (8fr. a pair).
 [Eight mural coloured pictures. A pamphlet with notes for teachers supplied with them. Excellent.]
- Lecerf (J. B.) and L. Desmoulin. *La Morale par Exemple.* Paris: Picard et Kaan.
 [Twenty mural pictures in eight colours, fifty-three subjects.]
- Tableaux Ruty. *Les Premiers Pas à l'École.* Paris: Armand Colin (2fr. 70 each).
 [Twelve mural coloured pictures, with explanatory booklet for teachers. For young children. General subjects. These are in every way admirable.]

6. SONG.

- Chants populaires pour les Écoles.* Words by Maurice Bouchor. Paris: Hachette.
- Nouvelles Chansons pour les Enfants.* Words by M. Bouchor. Paris: Sine, 34 Rue Serpent.

7. NOVELS.

- Bazin (René). *L'Isolée.* Paris: Calmann-Lévy (3fr. 50).
 [From the Catholic point of view.]
- Fraipié (Léon). *La Maternelle.* Paris: Librairie Universelle, 33 Rue de Provence (3fr. 50).
 [Realistic but highly coloured picture of a maternal school in one of the poorest quarters of Paris.]
- *L'Institutrice de Province.* Paris: Fasquelle.
 [An educational novel.]
- Lavergne (Antonin). *Jean Coste ou l'Instituteur de Village.* Paris: Ollendorff (3fr. 50).

Maurière (Gabriel). *Le Semeur*. Paris: Calmann-Lévy (3fr. 50).

[A fine portrait of a teacher in an elementary school, inspired by moral and social ideals.]

8. PERIODICALS.

Numerous articles on moral instruction in the *Revue Pédagogique* from 1878 onwards. Up to 1892 these can be readily traced in the *Table générale des quinze premières années (1878-92) de la Revue Pédagogique*. (Paris, Delagrave, 4fr. 50.)

L'Âme de l'École. A debate on moral education and the religious sentiment. *Correspondance Générale de l'Instruction Primaire*, 1st November, 1894, to 1st March, 1895.

Correspondance hebdomadaire de la Ligue Française de l'Enseignement. (Paris: Ligue de l'Enseignement, 16 Rue de Miromesnil, 5fr. yearly.)

Les Jeunes Criminels: l'École et la Presse. By A. Fouillée. *Revue des Deux Mondes*, 15th January, 1897.

L'Éducation Morale. By A. Pierre. Being report sent to the International Jury of the Universal Exhibition of 1900. *Revue Pédagogique*, 15th July, 1900.

Félix Pécaut. By A. Darlu. *Revue Pédagogique*, 15th February, 1900.

L'Instituteur et l'Éducation morale. By R. Périé. *Revue Pédagogique*, May, 1906.

Le Rôle des Mères dans la Co-opération de la Famille et du Lycée. By F. Gache. *Revue Universitaire*, 15th December, 1906.

Peut-on concevoir, peut-on admettre une Morale sans Dieu? *La Revue*, 15th November and 1st December, 1906.

L'Enseignement de la Morale. By Henri Doliveux. *Revue Pédagogique*, 15th October, 1907.

L'Enseignement de la Morale au Lycée. *Résumé* of an inquiry into moral education in the lycées and collèges of the Academy of Montpellier. By A. Darbon. *Revue Universitaire*, 15th May and 15th June, 1907.

Über den Moral-Unterricht in Frankreich. By G. Höft. *Pädagogische Reform*, 16th, 23rd, 30th January, 1907.

Dublin Review: Catholic Social Effort in France. (July, 1906.) The Church of France and the French people. (October, 1906.) Bazin's Apology for French Catholics. (January, 1907.) French Anti-Clericalism. (April, 1907.)

DENMARK.

DANISH.

- Danmarks Folkehøjskoler og Landbrugsskoler i 1904-5 og 1905-6. Udgivet af Statens statistiske Bureau. Copenhagen, 1907.
- Den Danske Højskole. Udgivet af Holger Bogtrup.
- Ed Elev. En Vinter paa Askov Højskole. Aarhus, 1907.
- Grundtvig (N. F. S.). Smaaskrifter om den historiske Højskole. Copenhagen, 1872.
- Højskolebladet. Udgivet af Konrad Jørgensen. Kolding.
- Rosendal (H.). Danmarks Folkehøjskoler og Landbrugsskoler, 1844-94. Odense, 1894.
- Grundtvigs Højskole, 1856-1906. Kolding, 1906.
- Folkehøjskolen. Article in *Oversigt over det danske Skolevæsens Ordning*. Copenhagen, 1906.
- Schröder (L.). Den Nordiske Folkehøjskole. Copenhagen, 1905.

ENGLISH, GERMAN AND FRENCH.

- Appel (J.). Lecture reprinted in *Young Oxford*, 1902.
- Cogordan (George). Article in *Revue des Deux Mondes*, February, 1876.
- Dymond (T. S.). Report on the Essex Farmers' Party to Denmark, May and June, 1900. Chelmsford, 1900.
- Friberg (Dr. Maikki) aus Helsingfors. Entstehung und Entwicklung der Volkshochschulen in den nordischen Ländern. Bern, 1897.
- Passy (Paul). Notes sur l'Enseignement du Danemark. (*La Revue Pédagogique*, du 15 juin, 1902.)
- Povlsen (Alfred). The Danish popular High School Lecture. (Reprinted in the *University Extension Gazette*, September. Oxford, 1894.)
- Schröder (L.). Letter to an English Teacher. (*Journal of Education*, May and June, 1890.)

- Thornton (J. S.). Recent Educational Progress in Denmark. (Special Reports on Educational Subjects, vol. i.) London: Eyre & Spottiswoode, 1897.
- Schools Public and Private in the North of Europe. (Special Reports on Educational Subjects, vol. xvii.) London: Wyman & Sons, 1907.
- The People's High Schools in Denmark. (Continuation Schools in England and elsewhere, chapter xvii.) Manchester: University Press, 1907.

NORWAY.

- Björnson (Björnstjerne). Det Flag er i Byen og paa Havnen. (The flag is hoisted in town and in harbour.) Copenhagen, 1883.
- Paa Guds Veie. (On God's ways.) Copenhagen, 1889.
[In the first he advocates a training based on science; in the second, religious toleration summed up in the sentence "where good people walk are God's ways".]
- Fasting (Dr. G.). Det Hellige Liv. (The Holy Life.) Christiania, 1894.
[A pamphlet advocating a religious teaching with a moral tendency.]
- For Äldre og Börn. (Parents and Children.) Edited by Aksel Arstal, cand. theol. Christiania, 1902.
[It contains a series of articles by experienced teachers, physicians, divines, lawyers, business men, engineers, officers, sailors, ladies, on the different questions concerning education, home life, school, choice of careers, physical training, sport, etc. Many of these are valuable and instructive.]
- Forslag til en forandret Ordning af de Höiere Almenskoler. (Bill on a reform of secondary instruction.) Christiania, 1894.
[Religious, moral and physical questions treated explicitly and thoroughly.]

SWITZERLAND.

- Egidy (H. V.). Ueber Erziehung. Bern: Verlag von A. Siebert, 1896.
[This booklet is distinguished by breadth of view, insight and sympathy.]
- Foerster (Dr. F. W.). Peut-on enseigner la Morale? (Bibliology. II.)

thèque du Congrès International de Philosophie, vol. ii.) Paris: Librairie Armand Colin.

[A plea for moral instruction, with special reference to concrete treatment.]

Heber (Albert). Schweizerische Schulstatistik. Annual. Zürich.

[Contains a good historical sketch of Swiss education, and much valuable information as to the curricula, etc., of different cantons.]

Morant (Sir Robert). The National Organisation of Education in Switzerland. (Special reports on educational subjects, vol. iii.) London.

[A clear and concise review of the complex system of cantonal and federal organisation.]

Special Reports on Educational Subjects, vol. viii. (Education in Scandinavia, Switzerland, Holland, Hungary, etc.) London: Eyre & Spottiswoode, 1902.

GERMAN EMPIRE.

Baumeister (Dr. A.). Handbuch der Erziehungs- und Unterrichtslehre für höhere Schulen, herausgegeben von Dr. A. Baumeister. 4 vols. Munich, 1895-98.

[Vol. iii. Erste Hälfte, Evangelischer Religionsunterricht von Dr. F. Lange; Katholische Religionslehre von J. W. Brunner.]

B . . . w (P . . . a von). Ueber die Notwendigkeit ethischer Unterweisung durch die Schule. Leipzig: Felix Dietrich, 1904.

Beiträge zur Weiterentwicklung der Christlichen Religion. Herausgegeben von Prof. D. A. Deissmann, Prof. D. Dr. A. Dorner, Prof. D. Dr. R. Eucken, Prof. D. H. Gunkel, Prof. D. Dr. W. Herrmann, Superintendent D. F. Meyer, Prof. Litt. D. Dr. W. Rein, Prof. Dr. L. v. Schroeder, Lic. G. Traub, Prof. Lic. Dr. G. Wobbermin. Munich: J. F. Lehmann's Verlag, 1905.

Deutsche Schulerziehung. (2 vols.) Munich: J. F. Lehmann's Verlag, 1907.

Döring (Prof. Dr. A.), Dr. R. Penzig, Prof. Bruno Meyer. Konfessionelle oder weltliche Schule? Drei Ansprachen in der Deutschen Gesellschaft für ethische Kultur (Abteilung Berlin) am 14 Oktober, 1904. Berlin: Verlag für ethische Kultur, 1904.

[A plea for secular education, including moral instruction.]

- Foerster (Dr. Fr. W.). *Jugendlehre*. Berlin : Verlag von Georg Reimer, 1904.
- *Lebenskunde*. Ein Buch für Knaben und Mädchen. Berlin : Verlag von Georg Reimer, 1904.
[Selected lessons and simple talks.]
- Fricke (Dr. Wilhelm). *Sittenlehre für konfessionslose Schulen*. Gera : Verlag von Paul Strebels, 1872.
- Gansberg (Fritz). *Religionsunterricht? Achtzig Gutachten*. Ergebnis einer von der Vereinigung für Schulreform in Bremen veranstalteten allgemeinen deutschen Umfrage. Leipzig : R. Voigtländer's Verlag, 1906.
[Valuable in gauging German public opinion about the position of religion in the school, and about moral instruction.]
- Gaudig (Prof.). *Ein Fortbildungs-Jahr für die Schülerinnen der Höheren Mädchen Schule*. Leipzig : Teubner.
[A small but illuminating brochure by one of the most fearless and original educational leaders in Germany.]
- Goethe (Johann Wolfgang). *Criticisms, Reflections and Maxims of Goethe*. Translated by W. B. Rönnefeldt. London : The Walter Scott Publishing Co., Limited.
- Grünweller (A.). *Nicht Moral—sondern Religionsunterricht, und zwar biblisch-christlicher*. Berlin : Verlag der Buchhandlung Fr. Zillesen, 1899.
[A vigorous presentation of the orthodox point of view.]
- Hammond (H. E. D.). *The Higher Schools of the Grand Duchy of Baden*. (Special Reports on Educational Subjects, vol. iii.) London.
- Haufe (Dr. Ewald). *Passages from the Life of an Educational Freelance*. (Trans. by William H. Herford.) London : Isbister & Co., Ltd., 1902.
- Hönig (Dr. W.). *Sittenlehre für den Unterricht in den höheren Schulen*. Heidelberg : Evangelischer Verlag.
- Kant (Immanuel). *Kant on Education (Ueber Pädagogik)*. (Trans. by Annette Churton.) London : Kegan Paul, Trench, Trubner & Co., Ltd., 1899.
- Kerschensteiner (Dr. Georg). *Staatsbürgerliche Erziehung der deutschen Jugend*. Erfurt : Verlag von Carl Villaret, 1901.
- Lyster (Miss). *Higher Schools for Girls in Germany*.
[A valuable report on some of the main tendencies in German girls' schools, pointing out their strong and weak points.]

- Münch (Dr. Wilhelm). *Zukunftspädagogik. Berichte und Kritiken, Betrachtungen und Vorschläge.* Berlin: Verlag von Georg Reimer, 1908.
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- Orage (A. R.). *Nietzsche in outline and aphorism.* Edinburgh: T. N. Foulis, 1907.
- Paulsen (Friedrich). *Das Deutsche Bildungswesen in seiner geschichtlichen Entwicklung.* Leipzig: Verlag von B. G. Teubner, 1906.
- . English Translation by T. Lorenz, published by Fisher Unwin, London, 1908.
- . *Moderne Erziehung und geschlechtliche Sittlichkeit. Einige pädagogische und moralische Betrachtungen für das Jahrhundert des Kindes.* Berlin: Verlag von Reuther & Reichard, 1908.
- . *The German Universities and University Study.* (Trans. by Frank Thilly and William W. Elwang.) London: Longmans, Green & Co., 1906.
- Penzig (Dr. Rudolph). *Ethische Jugendlehre.* (In das Buch vom Kinde, herausgegeben von Adele Schreiber.) Leipzig: Verlag von B. G. Teubner, 1906.
- . *Zum Kulturkampf um die Schule. Ein Mannwort an Denkende.* Berlin: Verlag von Leonhard Simion Nf., 1905.
[A plea for non-theological moral instruction by a moral instruction teacher.]
- . *Ernste Antworten auf Kinderfragen. Ausgewählte Kapitel aus einer praktischen Pädagogik für's Haus. Zweite durchgesehene und vermehrte Auflage.* Berlin: Ferd. Dümmler's Verlagsbuchhandlung, 1899.
- Rau (Heribert). *Katechismus der Vernunft-Religion. Ein Leitfaden für den Religionsunterricht.* (Verbesserte und vermehrte Auflage.) Wiesbaden: Verlag von Chr. Limbarth, 1873.
[A catechism written from the standpoint of reformed Christianity; ethical in tone and scope.]
- Rein (W.), A. Pickel and E. Scheller. *Theorie und Praxis des Volksschulunterrichts nach Herbartischen Grundsätzen. Ein theoretisch-praktischer Lehrgang für Lehrer und Lehrerinnen sowie zum Gebrauch in Seminarien.* Dresden, 1882-85.

- Rein (W.) *Outlines of Pedagogics.* (Trans. by C. C. and Ida van Liew.) London: Swan Sonnenschein & Co., 1893.
- Rühle (Otto). *Die Volksschule wie sein soll.* Berlin: Verlag, Expedition der Buchhandlung Vorwärts, 1903.
[A booklet dealing with the Socialist view of education.]
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- Adler (Dr. Felix). *The distinctive aims of the Ethical Culture Schools. Four addresses delivered before the Teachers of the Schools.* New York: The Society for Ethical Culture, 1902.
[A cogent presentment of the case for moral instruction.]
- *The Moral Instruction of Children.* (International Education Series.) New York: D. Appleton & Co., 1905.
[One of the best books on the subject.]
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- Bierbower (Austin). *Ethics for Schools. Especially adapted for use in high schools, academies and seminaries.* New York: Hinds, Noble & Eldridge, 1903.
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[Excellent.]
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INDEX.

- ADAMSON, L. A. : On moral instruction and training in preparatory, secondary and higher schools in Victoria, 303.
- Adler, Felix [Percival Chubb], 242.
- After-school education in Germany [Miss Montgomery], 238.
- Albany, N.Y., teachers' training school, powers of the pupils in government at [Jesse D. Burke], 277.
- — — — — republican organisation of [Jesse D. Burke], 277.
- Alberta, moral and religious instruction in the schools of [A. H. Mackay], 291.
- Alcoholism in France [Harrold Johnson], 10.
- America, political life in [Jesse D. Burke], 271.
- American difficulties of democratic government in [Jesse D. Burke], 273.
- municipal life in [Jesse D. Burke], 272.
- schools, democracy in government of [Jesse D. Burke], 271.
- — government of, monarchical rather than democratic [Jesse D. Burke], 275.
- Anderssen, Dr. Otto : On moral instruction and training in Norway, 180.
- Army in France, educational work in [Harrold Johnson], 30.
- Athénées* in Belgium, morality taught through religion in [J. H. Yoxall], 126.
- BALDWIN, W. A. : On moral training in State Normal School, Hyannis, Massachusetts, 258.
- Balfour, Reginald, the late, summary (by Mrs. Balfour) of his conclusions on moral instruction in State schools in France, 113.
- Barrès, Maurice, *Déracinés* [T. E. Harvey], 74.
- Belgian teachers, tendency towards moral idealism among [J. H. Yoxall], 132.
- Belgium, associations of old scholars in [J. H. Yoxall], 133.
- confessional schools in [J. H. Yoxall], 125.
- conflict of opinion on subject of moral and religious teaching [J. H. Yoxall], 123.
- Congreganist or national schools in [J. H. Yoxall], 125.
- *écoles moyennes* in [J. H. Yoxall], 126.
- injury to education through religious conflict in [J. H. Yoxall], 121.
- osculations of school system [J. H. Yoxall], 119.
- school law in [J. H. Yoxall], 119.
- struggle between municipalities and central authority upon religious questions in education in [J. H. Yoxall], 123.
- Berlin, girls' evening schools in [Miss Montgomery], 239.
- Bibliography, 351.
- Australia, 369.
- Canada, 368.
- Denmark, 360.
- France, 351.
- German Empire, 362.
- Japan, 368.
- Norway, 361.
- Switzerland, 361.
- United States of America, 365.

- Bourgeois [Miss Jourdain], 91.
 Bremen, educational movement in [Gustav Spiller], 227.
 British Columbia, moral and religious instruction in the schools of [A. H. Mackay], 291.
 Buisson, Ferdinand [Harrold Johnson], 4.
 Burke, Jesse D. : On democracy in American school government, 271.
 Bushidō [Baron Kikuchi], 327.
- CADET corps in Victorian schools [L. A. Adamson], 306.
 Canada, co-education in [A. H. Mackay], 297.
 — continuation classes in [A. H. Mackay], 296.
 — defective enforcement of laws of compulsory school attendance in [A. H. Mackay], 296.
 — moral influence in some schools in [A. H. Mackay], 293.
 — military exercises in, value of [A. H. Mackay], 295.
 — moral instruction and training in the schools of [A. H. Mackay], 282.
 — — in schools, general results of [A. H. Mackay], 293.
 — need for more systematic moral education in [A. H. Mackay], 294.
 — public schools of, moral instruction and training in [A. H. Mackay], 282.
 — regulations for religious and moral education in the several provinces [A. H. Mackay], 285.
 — religious instruction in schools in [A. H. Mackay], 282.
 — social benefit of common schools in [A. H. Mackay], 295.
 — Sunday schools in, statistics of [A. H. Mackay], 284.
 — Y.M.C.A., statistics of [A. H. Mackay], 285.
 Catechism, Catholic, educational defects of [Reginald Balfour], 114.
 Catholic Church in France, educational principles advocated by [Rev. E. Myers], 52.
 — primary schools in France, their aims [Rev. E. Myers], 53.
 Chubb, Percival : On moral instruction in ethical culture schools, New York, 242.
 Citizenship, teaching of, in France [Reginald Balfour], 113.
 — training for, in America [Jesse D. Burke], 274.
 Civic duty, teaching of [Dr. Otto Anderssen], 188.
 — — in French schools [Reginald Balfour], 113.
 — responsibility, teaching of, in France [Harrold Johnson], 37.
 Cleanliness, teaching of, in France [Harrold Johnson], 37.
 Co-education in Denmark [Miss Forchhammer], 158.
 — in Germany [Miss Montgomery], 237.
 — in Norway [Dr. Otto Anderssen], 195.
 — in Switzerland [Miss Montgomery], 210.
 Committee for United States, names of, xi.
 Comte, Auguste [Miss Jourdain], 91.
 Conflict of opinion on subject of moral and religious teaching in schools of Belgium [J. H. Yoxall], 118.
 Confucius [K. Yoshida], 346.
 Continuation schools for girls in Switzerland [Miss Montgomery], 209.
 — — (German), ethical and civic purpose of [Gustav Spiller], 222.
 Corporate life in Australian schools [L. A. Adamson], 305.
 Cultivation of patriotic feeling in girls' schools in Germany [Miss Montgomery], 234.
 DANA Republic, at teachers' training school, Albany [Jesse D. Burke], 280.
 Danish schools, direct moral instruction in [Miss Forchhammer], 143.
 — — physical exercises in [Miss Forchhammer], 151.
 — — rewards and punishments in [Miss Forchhammer], 143.
 — — teaching of sexual hygiene in [Miss Forchhammer], 145.
 — system of education, organisation and general characteristics of [Miss Forchhammer], 137.

- Democracy in American school government [Jesse D. Burke], 271.
 Denmark, educational experiments in [Miss Forchhammer], 153.
 — people's high schools in [Miss Forchhammer], 168.
 — relations between school and home [Miss Forchhammer], 163.
 — — — teacher and pupil [Miss Forchhammer], 163.
 Devinat [Rev. E. Myers], 68.
 Direct moral instruction, German view of [Gustav Spiller], 222.
 Discipline in German girls' schools [Miss Montgomery], 235.
 Drawing, teaching of, in girls' schools in Germany [Miss Montgomery], 234.
 Dumville, B. : On French system of moral instruction and its fitness for introduction into English schools, 116.
 Durkheim [Miss Jourdain], 91.
- EDUCATIONAL democracy, an (Switzerland) [Gustav Spiller], 196.
 Elementary schools in Germany, need for reduction in size of classes in [Gustav Spiller], 226.
 Ethical culture schools, city of New York [Percival Chubb], 242.
 — — — moral instruction and training in [Percival Chubb], 243.
 — instruction for young married couples in ethical culture school, New York [Percival Chubb], 256.
 — value (comparative) of different school studies [G. H. Hogben], 313.
 — — of different school studies, comparative [Dr. Otto Anderssen], 183.
 Evening schools in France, moral instruction in [Harrold Johnson], 28.
 Executive Committee for the United Kingdom, names of, xi.
- "FACILITIES" in West Australian schools [Cyril Jackson], 308.
 Ferry, Jules [Harrold Johnson], 2.
 — — [Rev. E. Myers], 56.
 Foerster, influence of his *Jugendlehre* and *Lebenskunde* [Gustav Spiller], 222.
 Forchhammer, Miss H. : On moral instruction and training in Denmark, 137.
 Fouillée [Rev. E. Myers], 63.
 France and England, differences in moral atmosphere of [Miss Jourdain], 95.
 — *écoles normales* for women [Miss Jourdain], 100.
 — *écoles primaires supérieures* for girls, moral instruction in [Miss Jourdain], 102.
 — girls' *lycées*, moral instruction in [Miss Jourdain], 101.
 — ideal inspiring the teachers [Miss Jourdain], 96.
 — moral instruction and training in [Harrold Johnson], 1.
 — — — in a *cours de jeunes filles* [Miss Jourdain], 105.
 — post-school work in [Harrold Johnson], 30.
 — Protestant, *écoles de jeudi* [T. E. Harvey], 82.
 — public and private schools [Miss Jourdain], 97.
 — rationalism dominant in [Miss Jourdain], 93.
 — secondary girls' schools in [Miss Jourdain], 99.
 — teaching of personal hygiene and temperance [Reginald Balfour], 114.
 — weaknesses in the lay system [Miss Jourdain], 106.
 Frapié, Léon, *La Maternelle* [T. E. Harvey], 79.
 French education, struggle of two parties in, since 1880 [Miss Jourdain], 86.
 — moral instruction, diversity of view among French teachers [T. E. Harvey], 71.
 — schools, teaching of civic duty in [Reginald Balfour], 113.
 — system of moral instruction, should it be introduced into England? [B. Dumville], 116.
- GAMBLING, growth of, in New Zealand [Rev. A. C. Hoggins], 318.
 Geneva, *causeries morales* in infant schools [Miss Montgomery], 209.
 "George Junior Republic" [Jesse D. Burke], 276.

- German continuation schools, better classification of scholars in elementary schools at Mannheim [Gustav Spiller], 224.
- education, moral aims of [Gustav Spiller], 217.
 - — — real aim tends to be instruction rather than education [Gustav Spiller], 219.
 - elementary education, bureaucratic influences in [Gustav Spiller], 226.
 - secondary schools, injurious influences upon moral training in [Gustav Spiller], 218.
 - — — moral influence of their intellectual thoroughness [Gustav Spiller], 218.
 - training colleges, need for special instruction in ethics [Gustav Spiller], 229.
- Germany, aim and recent developments of continuation schools in [Gustav Spiller], 221.
- continuation schools in, how far compulsory [Gustav Spiller], 219.
 - educational experiments outside the State system [Gustav Spiller], 228.
 - — movements in [Gustav Spiller], 226.
 - have the schools of, as powerful an influence as is supposed? [Gustav Spiller], 213.
 - methods of teaching in primary and normal schools [Gustav Spiller], 215.
 - — — reaction against present [Gustav Spiller], 216.
 - moral education in boys' schools of [Gustav Spiller], 213.
 - recent developments of continuation schools in [Gustav Spiller], 221.
- Girls' education in France, growth of liberal ideas in [Miss Jourdain], 85.
- — — influence of Rousseau and the Revolution on [Miss Jourdain], 85.
 - — in Switzerland, moral influences in [Miss Montgomery], 207.
 - moral education in France, influence of the *écoles normales* in [Miss Jourdain], 88.
 - — — of, in Germany [Miss Montgomery], 231.
 - schools in Germany, methods of moral instruction and training in [Miss Montgomery], 231.
- Good manners, teaching of, in Japan [K. Yoshida], 349.
- Grundtvig, his work for *friskoler* in Denmark [Miss Forchhammer], 168.
- Gymnastics in German girls' schools [Miss Montgomery], 235.
- HAMBURG, educational movement in [Gustav Spiller], 226.
- Hamilton, D. W. [A. H. Mackay], 297.
- Harvey, T. E. : On moral instruction and training in French schools, 70.
- Herbartianism, influence of, in Japanese schools [K. Yoshida], 347.
- Hervé, Gustave, agitation by, in French schools [Rev. E. Myers], 61.
- Higher primary schools in France, moral instruction in [Harrold Johnson], 27.
- Hogben, G. H. : On moral instruction and training in schools of New Zealand, 312.
- Hoggins, Rev. A. C. : On moral instruction and training in schools of New Zealand, 317.
- Home and school in Germany [Miss Montgomery], 238.
- Howes, E. A. [A. H. Mackay], 298.
- Hyannis, Massachusetts [W. A. Baldwin], 258.
- — domestic work done by students [W. A. Baldwin], 267.
 - — efforts after simple life at [W. A. Baldwin], 269.
 - — moral instruction and training through everyday life of school [W. A. Baldwin], 266.
 - — — — in connection with devotional exercises [W. A. Baldwin], 264.
 - — — training in the practice school [W. A. Baldwin], 258.
 - — practical work done by students [W. A. Baldwin], 266.
- IDEALISM, reaction of a species of, in France [Miss Jourdain], 93.
- JACKSON, Cyril : On religious and moral instruction in schools of West Australia, 308.

- Japan, education in, before 1868 [Baron Kikuchi], 326.
 — effect of moral instruction upon national life in [Baron Kikuchi], 344.
 — Imperial Rescript on Education, 1890 (quoted) [Baron Kikuchi], 319.
 — influence of Chinese literature in [Baron Kikuchi], 325.
 — — — philosophy in [Baron Kikuchi], 324.
 — loyalty in [Baron Kikuchi], 323.
 — moral instruction and training in [Baron Kikuchi], 319.
 — — — [K. Yoshida], 346.
 — — lesson text-books used in elementary schools in [K. Yoshida], 347.
 — — teaching in elementary schools of [Baron Kikuchi], 328.
 — — — in secondary schools [Baron Kikuchi], 338.
 — observances of special days in elementary schools [Baron Kikuchi], 338.
 — organisation of education in [Baron Kikuchi], 328.
 — preparation of moral text-books by a Commission [Baron Kikuchi], 332.
 — religious feeling towards the Emperor [Baron Kikuchi], 322.
 — training colleges, moral teaching in [Baron Kikuchi], 338.
 Japanese education, spirit of [Baron Kikuchi], 319.
 — moral text-books, arrangement of the various virtues in [K. Yoshida], 348.
 — — — — story and precept in [K. Yoshida], 348.
 — schools, transformation after 1868 [K. Yoshida], 346.
 Johnson, Harrold : On moral instruction and training in France, 1.
 Jourdain, Miss E. F. : On moral instruction and training in girls' schools in France, 85.
 KERSCHENSTEINER, Dr., his work for the Munich continuation schools [Gustav Spiller], 222.
 Kikuchi, Baron : On the spirit of Japanese education, 319.
Kokutai [Baron Kikuchi], 322.
 Kold, Kristen [Miss Forchhammer], 169.
 LAND-ERZIEHUNGSHEIME [Gustav Spiller], 228.
 Lévy-Brühl [Miss Jourdain], 91.
 Lietz, Dr. [Gustav Spiller], 228.
Lycées, French, Church influence in [Harrold Johnson], 24.
 — — moral instruction in [Harrold Johnson], 22.
 MACÉ, Jean [Harrold Johnson], 12.
 Mackay, A. H. : On moral instruction and training in schools of Canada, 282.
 Mackie, A. : On moral instruction and training in the schools of New South Wales, 299.
 Manitiba, moral and religious instruction in the schools of [A. H. Mackay], 287.
 Mannheim, better classification of scholars in elementary schools at [Gustav Spiller], 224.
 Manual work, need for [Dr. Otto Anderssen], 185.
 Marie du Sacré Cœur, Mère, her *école normale* [Miss Jourdain], 104.
 — — — — her lessons on *morale* [Miss Jourdain], 105.
 Military drill, usually compulsory for boys in Australian schools [L. A. Adamson], 306.
 — exercises as a form of school discipline [Dr. Otto Anderssen], 193.
 Montgomery, Miss Jessie Douglas : On moral instruction and training in girls' schools in Germany, 231.
 — — — — On moral instruction and teaching in girls' schools in Switzerland, 207.
 Montpellier, moral teaching in the *lycées* of the Academy of [Harrold Johnson], 21.
 Moral and civic instruction in French State schools, effect upon the religious spirit of France [Rev. E. Myers], 55.
 — education in Germany, conclusions on [Gustav Spiller], 229.

- Moral instruction in France, conclusions upon [Miss Jourdain], 110.
 — — — denial by Catholics of neutrality of [Rev. E. Myers], 65.
 — — — frequent triviality of [Harrold Johnson], 43.
 — — — inadequacy of, for formation of character [Reginald Balfour], 113.
 — — — tendencies of [T. E. Harvey], 80.
 — — — use of books in [Harrold Johnson], 41.
 — — — in French primary schools, Kantian influence in [Miss Jourdain], 90.
 — — — — sociological influences in [Miss Jourdain], 92.
 — — — in girls' schools in Germany [Miss Montgomery], 231.
 — — — on non-theological lines, teachers in higher Victorian schools opposed to, [L. A. Adamson], 304.
 — — — systematic [Dr. Otto Anderssen], 188.
 — — — how organised in ethical culture school: (a) elementary schools; (b) high school course [Percival Chubb], 248.
 — lessons, in West Australian schools [Cyril Jackson], 309.
 — training in State Normal School, Hyannis, Massachusetts [W. A. Baldwin], 258.

Morale laïque, in French schools, *la* [Rev. E. Myers], 62.

Mutualités scolaires [Harrold Johnson], 36.

Myers, Rev. Edward: On moral and civic instruction in French schools, 51.

NEW BRUNSWICK, moral and religious instruction in the schools of [A. H. Mackay], 289.

- South Wales, discipline in schools of [A. Mackie], 301.
 — — — indirect moral instruction in schools of [A. Mackie], 301.
 — — — introduction of "School City" system in [A. Mackie], 301.
 — — — moral instruction and training in public schools of [A. Mackie], 299.
 — — — non-sectarian religious teaching in public schools of [A. Mackie], 299.
 — — — school gardens in [A. Mackie], 301.
 — — — schools, spirit of competition, weakest point in moral development of [A. Mackie], 302.
 — York (city of), ethical culture schools in [Percival Chubb], 242.
 — Society for Ethical Culture [Percival Chubb], 244.
 — Zealand, moral instruction and training in schools of [G. H. Hogben], 312.

New Zealand primary schools, cadet corps in [G. H. Hogben], 316.

- — — — co-education in [G. H. Hogben], 315.
 — — — — military exercises in [G. H. Hogben], 316.
 — — — — need for development of corporate life in [G. H. Hogben], 315.
 — — — use of biblical illustrations desirable in moral instruction in [G. H. Hogben], 314.

Normal school, moral instruction in, Hyannis, Massachusetts [W. A. Baldwin], 263.

Norway, educational system in [Dr. Otto Anderssen], 180.

- home influences in education of [Dr. Otto Anderssen], 181.
 — religious instruction in schools [Dr. Otto Anderssen], 186.
 — school and home [Dr. Otto Anderssen], 192.
 — — societies [Dr. Otto Anderssen], 191.
 — self-government among pupils [Dr. Otto Anderssen], 190.
 — social distractions as affecting home life of scholars [Dr. Otto Anderssen], 189.
 — weakening of the authority of the home [Dr. Otto Anderssen], 182.

Nova Scotia, moral and religious instruction in the schools of [A. H. Mackay], 287.

ONTARIO, moral and religious instruction in the schools of [A. H. Mackay], 286.

- PARENT and school in France [Harrold Johnson], 35.
 Parents' National Educational Union in Victoria [L. A. Adamson], 304.
 Patriotism, teaching of, in France [Reginald Balfour], 113.
Patronages in French schools, or boys' clubs [T. E. Harvey], 81.
 Payot [Miss Jourdain], 91.
 — [Rev. E. Myers], 66.
 Pécaut, Felix (quoted) [Harrold Johnson], 1.
 — influence of [Miss Jourdain], 89.
 Physiological hygiene, teaching of, in Danish schools [Miss Forchhammer], 145.
 Preface, v.
 Prince Edward Island, moral and religious instruction in the schools of [A. H. Mackay], 291.
 "Public Schools" in Victoria [L. A. Adamson], 303.
 QUEBEC, moral and religious instruction in the schools of [A. H. Mackay], 285.
 RAUH [Miss Jourdain], 91.
 Reformatory and industrial schools, denominational instruction in [J. H. Yoxall], 128.
 Religious instruction in girls' schools in Germany [Miss Montgomery], 232.
 — — in New Zealand [G. H. Hogben], 314.
 Rewards and punishments [Dr. Otto Anderssen], 194.
 Rights of Man, Declaration of, taught in French schools [T. E. Harvey], 80.
 SADLER, M. E., preface by, v.
 Samurai [Baron Kikuchi], 327.
 Saskatchewan, moral and religious instruction in the schools of [A. H. Mackay], 291.
 School baths in Germany [Miss Montgomery], 238.
 — games in German girls' schools [Miss Montgomery], 235.
 — patriotism in Australian schools [L. A. Adamson], 305.
 Science, ethical value of, if accompanied by literary studies [L. A. Adamson], 303.
 Scripture teaching syllabus in West Australian schools [Cyril Jackson], 309.
 Sectarian feeling in New Zealand [G. H. Hogben], 314.
 Secular education, bad effects of, in New Zealand [Rev. A. C. Hoggins], 317.
 — schools in New Zealand [G. H. Hogben], 314.
 Sexual problem, the school and the [Miss Forchhammer], 146.
 Sickinger, Dr. (of Mannheim) [Gustav Spiller], 224.
Sillon movement in France [T. E. Harvey], 82.
 Simon, Jules [Harrold Johnson], 3.
 — — [Rev. E. Myers], 56.
 Singing, teaching of, in girls' schools in Germany [Miss Montgomery], 234.
 Social ideal, different conception of, among Latin races and English-speaking races [Miss Jourdain], 94.
Solidarité, teaching of, in French schools [T. E. Harvey], 80.
 Spiller, Gustav: On moral education in boys' schools in Germany, 213.
 — — On moral instruction and training in Switzerland, 196.
 Steeg [Harrold Johnson], 4.
 Sunday schools, Protestant, in France [T. E. Harvey], 82.
 Swiss education, practical character of, in preparation for life [Miss Montgomery], 209.
 — — spirit of [Gustav Spiller], 202.
 Switzerland, civics, teaching of, in [Gustav Spiller], 199.
 — cleanliness and neatness, teaching of, in [Miss Montgomery], 208.
 — co-education in [Gustav Spiller], 198.
 — federal and cantonal powers in education [Gustav Spiller], 197.
 — — examination for recruits in [Gustav Spiller], 204.

- Switzerland, free schools in (*écoles libres*) [Miss Montgomery], 211.
- games and school journeys in [Gustav Spiller], 199.
 - good manners, teaching of, in [Miss Montgomery], 208.
 - history and geography, teaching of [Miss Montgomery], 207.
 - teaching in [Gustav Spiller], 198.
 - hygiene and temperance, teaching of, in [Gustav Spiller], 199.
 - inadequate recognition of women on higher educational authorities in [Miss Montgomery], 212.
 - instruction in religion and morals in [Gustav Spiller], 200.
 - kindness to animals, teaching of, in [Gustav Spiller], 199.
 - moral instruction and training in schools of [Gustav Spiller], 196.
 - mother-tongue, teaching of, in [Gustav Spiller], 198.
 - practical moral instruction in [Miss Montgomery], 208.
 - religious instruction in schools in [Miss Montgomery], 207.
 - school baths in [Gustav Spiller], 198.
 - — buildings [Gustav Spiller], 198.
 - — discipline in [Gustav Spiller], 199.
 - systematic moral instruction in [Gustav Spiller], 200.
- TEACHING geography in girls' schools in Germany [Miss Montgomery], 234.
- history in girls' schools in Germany [Miss Montgomery], 233.
 - of mother-tongue in girls' schools in Germany [Miss Montgomery], 232.
- Text-books on moral instruction, France [Harrold Johnson], 38.
- Thrift, teaching of, in France [Harrold Johnson], 37.
- Töchter Heim*, Berlin [Miss Montgomery], 240.
- its course of teaching [Miss Montgomery], 240.
- Topics circulated to indicate scope of inquiry, lists of, xxiii.
- Training colleges for primary teachers, religious teaching in [J. H. Yoxall], 127.
- — in France, moral instruction in [Harrold Johnson], 31.
 - — study of ethics in Swiss [Miss Montgomery], 208.
- UNIVERSITY Christian Union (Victoria) [L. A. Adamson], 304.
- Unreality of much of the school teaching in schools in New Zealand and elsewhere [G. H. Hogben], 316.
- VICTORIA, moral instruction and training in preparatory, secondary and higher schools in [L. A. Adamson], 303.
- Victorian schools, chief moral evil in [L. A. Adamson], 306.
- WEINEL, Prof. (quoted) [Gustav Spiller], 223.
- West Australia, characteristics of working classes in [Cyril Jackson], 311.
- — free life of children in [Cyril Jackson], 311.
 - — good tone in most schools of [Cyril Jackson], 311.
 - — religious and moral instruction in [Cyril Jackson], 308.
- Women teachers in German girls' schools, inferior position in [Miss Montgomery], 237.
- YOSHIDA, Dr. K. : On moral instruction in Japan, 346.
- Yoxall, J. H. : On conflict of opinion on subject of moral and religious teaching in the schools of Belgium, 118.
- ZIMMER, Prof. [Miss Montgomery], 240.

2
68
3
2

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